05
2550
24
10
20
30
40
50
60


50
25
50
24
10
20
30
40
50
60
70
80
90

PALMISTRY,

The SECRETS thereof

DISCLOSED,

Or a *Familiar*, *Easy* and *New* Method, whereby to *judge* of the most *General* Accidents of mans *Life* from the *Lines* of the hand, withal its *Dimentions* and *Significations*.

As also that *Most Useful Piece* of *Astrology* (long since promised) concerning *ELECTIONS* for every *particular* Occasion, now *plainly* manifested from *Rational Principles* of *ART*, not Published till now.

By *RICHARD SAUNDERS*, Author of the former Book of *Chyromancy* and *Phisiognomy*.

Cuique sua est Tempestas, et tempus cuique voluntati sub Cœlis, Eccle. Cap. 3. verse 1. to 12.
Tempus est potentius Legibus.

LONDON,
Printed by *H. B.* for *G. Sawbridge*, at the Signe of the *Bible* upon *Lud-Gate Hill*. 1663.

TO THE

READER.

Negotia humana Astris indigent.

Nihil tam humanum est, tamque jucundum quam ea cognoscere et scire, quæ natura inter arcana sua condidit, nihil tam præstans ac magnificum, quam dei maximum opus intelligere ac contemplari.

THerefore rejecting all execrable vanities of *Magick*, which are neither *Divine* or *Natural*, but *Diabolical*, rejecting all Heathen Superstitious *conceits*, as also the *opinions* of them that affirm all future events to proceed from the *Stars* by a *fatal* necessity, on

which ground they peremptorily and proudly run into excess, as also *refragating* and *exploding*, on the *contrary*, their opinion that deny any future *events* can be predicted by *Humane* and *Natural Science*, viz. *Astrology Chyromancy* and *Phisiognomy*, whiles they *affix* this only, and alone to the Divine *will*, they infinitely derogate from his immense liberallity and bounty; for certainly if God in his *superlative* Munificence hath granted to the *Cœlestial* bodies, and *Elementary* virtues, a continued faculty and power of *Production*, dayly generating *a new*, as appears in *Minerals*, *Vegetables*, *Animals*, and *Man* himself, and hath given to the *Fowles* of Heaven, and to the *Beasts* on Earth, such a *Sagacity* by the *instinct* of Nature, that *they* can by a certain *motion*

on of their bodies *prænuntiate* of the *Changes*, *Perturbations*, *Serenity*, and various temperaments of the *Ayr*; what then? Shall the *Almighty* deny to *man* which only bears his own *Image*, whom alone he hath *inspired* and *indued* with a divine *Soul*, to know so *much* of *future* things, as mear *Animals*? Shall not *He* more superlatively *Elargiate* to *man* this *Divine propertie* of Fore-knowledge, then to *Fowles*, and *Animals*? Far be it from *us* to think the *contrary*, there is no man so *meanly* read in *Scripture*, and *History*, but may see eminent *Tracts* of this *Learning*, amongst the *Patriarchs*, *Noah* foretold the *Flood*, (God inspiring him) from the *Conjunction* of the grand Superiours in *Cancer*, some years præceding the same, and in all *Ages* have famous *Phylosophers*

And *Divines* Flourished, that have Highly *Honoured* and Advanced *Astronomy*, *Astrology*, *Chyromancy* and *Physiognomy*, all in Effect but the *same*, even the productions of the Heavenly *Influences*, for as saith *Cajetan*, *Sup. Psal.* 104. *Cælum est vehiculum Divinæ Virtutis, quo mediante motu & lumine*, &c. Heaven is a *vehicle*, of Divine Power and Virtue, by the motion and influence of which stellified bodies, as *second causes*, *Deus cuncta hæc inferiora, & elementaria corpora, ordinat atque disponit*, The Almighty ordereth and disposeth all sublunary Elementary bodies, as *Divinity* and *Astrology*, groundedly averre, and as he hath *Expanded* the most glorious peice of Nature, the *Firmament*, and decorated it with such *Variety* of Beauty,

and

and *different* influences, so he hath exposed it to our eye (and given us *erected* countenances above all the Creation) to be *Viewed*, *Studied*, and Contemplated, which being known, *viz.* the disposition of the Heavens, there will be no difficulty, but that we may with facility *Prenote* and *Predict* the *Future* contingencies of the World, for in this voluminous Universal *Book* of Nature, he hath miraculously *Described*, and *Ingraven as it were*, all *Future* accidents that are within the compass of Nature *bounds*, *Unde Cæli enarrant gloriam Dei, & opera ejus annuntiat Firmamentum*, and as *they* proclaim the glory of the Creator, so they are to *us* for signes of future contingencies, not absolutely *Necessitating* our Natures to *this* or *that*, but strongly *incli-*

ning, and so consequently *Disposing* our *wills*, the Active productions of which are the subjects of fore-knowledge, being *future* in *time*, the which *future* events are considerable under *three* notions: The first of *them* which have a certain *determinate* and *infallible* Cause, as the motion of the *Heavens*, the rising and setting of the *Signes*, the Conjunction of the *Planets*, the *Eclipses* of the *Luminares*, and the *like*; of these may be had a certain infallible *Præcognition*, which being had, the *Effects* clearly discover themselves in the general Accidents of the World, as *Warre*, *Famine*, *Pestilence*, *Peace*, *Plenty*, and *Barronness*, the mutations of *Sects* and *Kingdoms*, the great *Perturbations* of the *Ayr*, the *Commotions* of Elements, *Earth-quakes* and the *like*, all which

which from *age* to *age*, are *dayly* acted by a *Syderial* motive *power*, which because they equally depend upon an *invariable uniform*, motion of the Heaven, the *Expert Astrologer* cannot easily deviate from the Truth, unless the *second causes* be miraculously impeded by the *prime cause*, which is *God* himself, but those Actions which the Almighty doth absolutely by his *imediate* power, *besides*, or against the order of *second causes*, are very *Rare*, and never acted in the World, but upon some superlative occasion, not *usual*, as the *Eclipse* of the *Sun*, at our *Saviours* death, which made *Dionysius Areopagita* break forth into this Extasy, (not knowing any thing of the *Stupendious death* of Christ) *Aut tota Mundi machina resolvitur, vel Deus Naturæ patitur*, because

cause this *Eclipse* was near a *Full Moon*, besides the course of *second causes*, as also in *Joshuahs* time, the retrogradation of the *Sun*, against *Nature*, &c.

Secondly, other *future contingencies* are in the world which have an *indeterminate* and *fallible cause*, such are the operations and actions of men, *meerly*, *purely* and *simply* voluntary; these are said to have neither a determinate *verity*, nor a dererminate *falsity*, the *will* of man being *indeterminate*, as saith the *Phylosopher*, and therefore *vertible* to either, because to him that purposeth *this* or *that*, there may *occurre* many *impediments*, wherefore seeing the *Soul* of man is more *Noble* then the visible *Heavens*, nor can any corporeal created *substance* act upon the *same necessarily* which is *Spiritual*; therefore it follows

lows that the *Cæleſtial* Influences, cannot change the Soul nor work thereupon, unleſs *indirectly* and *contingently* by *inclining* the ſame, from whence *we* may conclude that Arts, or any Humane *Science* in reſpect of the *Voluntary* Actions of the *Mind*, are in their *Foreknowledge*, onely *Conjectural.*

In a Third *Series* we may conſider *things* that have a *Cauſe determinated*, and moſt part *certain*, yet therewith is ſomewhat *fallible*, as namely, thoſe Actions which partly depend on our *wills*, and partly on the *Cæleſtial Influx*, and this becauſe man hath a two-fold Nature in him, *One* Cæleſtial and Ætherial, that is to ſay, an *Intellectual* Soul, but the *Other* compact of the *Subſtance* of the *Elements*, which is a frail

frail and mortal *Body*, from hence it follows that *Man* is *Necessarily* acted by *two* principles, the *Cælestial Influx*, and the humane *will*, and so mans *Operations* and *Actions* are found *mixt* and *various*, the foot-steps of *which* our following Subject of *Chiroscopia*, *alias* Palmistry, doth not obscurely trace out, as *Aristotle* avers, *Deus & Natura nihil efficiant frustra*, it follows then, that not *lightly* at *all-adventure*, in *vain*, and without *Reason* are the *Lines* impressed in the *hands* of *Men* and *women*, but principally they depend upon the Cælestial *Influx*, and the *Formate* Principles of the *Microcosme*; *Therefore*, according to the Number of the *Seven Planets*, in the *hollow* and *inside* of the hand, are the *seven* mounts *Effected* which produce the grounds

grounds of *Chyroſcopia*, and from the *Lines* poſited in the ſame compaſs, the *Artiſt* foreknoweth of the *Complexions*, *Manners* and *Ingenuities* of perſons, their *Fortunes* likewiſe, and *Infortunes*.

This *Natural*, Laudable and harmleſs *Science* wants not its *Patrons* and *Praiſes* in all *ages*, *Quid utilius eſſe poteſt quam ſcire futura? Quid Jucundius? quam divinitatis alicujus hac in parte participem eſſe? Quidnam Aſtrologus bonus aliud eſt, quam conciliorum quæ in Cœlo fiunt participes?* ſaith Cardanus, *and* Sophocles, *ceterum cum hoc nectar ſit hæc Deorum Ambroſia, cur non merito etiam fælicissimi erunt, qui vel hoc poculi genus aut ſibi guſtaverint? Quamobrem neceſſe eſt Aſtrologian omni alia diſciplina, & Jucundiorem, & Diviniorem eſſe, at vero etiam utiliorem*

liorem fore, quis dubitet? cum et futura si prospera sunt sequi doceat, si adversa, vel vitare, vel Æquius ferre: namquæ diu quisque ante præviderit, levius feret.

And Divine writ gives it its suffrage, *Job.* 37. *Cap. ver.* 7. *Manum cujusque hominis obsignat, ut recognoscat omnes operarios suos*, according to *Tremelius*, and according to *Jerome* and the septuagist, *signat in manu omnium hominum, ut singuli noverint opera sua.* Although the *Sence* of this hath been variously explicated by *Antient* and *Modern* Divines, yet observable it is, that from the very Contemners of *Palmistry*, respecting the *Original*, the *holy* tongue, and consulting the most *learned* Doctors of the *Hebrews*, they all conclude, this can no otherwise, but ought to

be

be underſtood of the ſignification and uſe of this *Science* of *Palmiſtry*.

The knowledge of the Chiromantick principles is chiefly attained by rightly underſtanding the qualities of the *four* Elements from the commixtion of which, divers kinds in generation are produced, yet *ſo* as *one* Element, alwayes *Predominates*, and *one* is moſt *Subſervient*, and the other have their *Co-operations*.

Amongſt the which, as the moſt Noble Qualities, *Heat* and *Moiſture* are the *active* formatives in Nature, *Calidity* and *Humidity equally* proportionately joyn'd, *compoſe* the moſt *ſuperlative* conſtitution, fully *protending* and *dilating* the parts, but if *Heat* much exceed *moiſture* in compoſition, ſo that it paſſe into a *ſiccity*, it much

protends

protends the body, but little *dilates* it, causing a *long slender meager* form, even *as frigidity* mixt with *Humidity* products a *Body* spread *broad*, but *short*, but *heat* and *moisture* predominating, confer to the body a due *longitude* and *latitude* of parts.

Frigidity with Humidity predominating inpedes the natural *heat* and *vigor*, from whence *bodies* are formed *fat* and *grosse*, but not long but *siccity* and *frigidity* prevailing, cause *long*, but not *dilated* bodies, by reason of the want of moisture, and the impediments of natural heat; therefore *Aristotle* affirms the *fœtum* much to increase in *Longitude*, and *extend*, by reason of the superabounding *heat* predominating in the *Embrio*, because it much extends the *Materia*, which self same thing, is conspicuously

ously discernable in *vegetables*, for *Herbs* that are *hot* and *moist*, extend their leaves much in *longitude* and *latitude*, the more *hot*, the longer the *stalks* which bring forth the leaves, by *how* much the more any thing hath of heat, by so much it is the more contracted & extended in length, and by how much the more it hath of *moisture*, by so much the more it is *shorter* and *broader*, as is observable in *Plants*, the *hotter* they are, the more *narrower* and *longer* leaves they bear, the more *Humid* and *Moist*, the *shorter* and *broader*.

These *things* being throughly *pensitated* from the *lines* found in the hands of Men and Women, the *Complexion* and the *Properties* of nature is *inquired*, as lines *long* and *broad*, shew a *callid* and *hot* complexi-

on,

on, *lines long* and *small*, indicate a hot and dry complexion, lines *grosse* and *short*, intimate a super-abounding of *evil*, *noxious* humours in the *Body*, and a *cold* constitution; Lines *slender*, *small* and *disjoyned*, plainly demonstrate a *cold* and *dry* temperament. By this small *hint* I hope the Reader will see the Usefulness of this *Science*, in respect of all People, and especially *Physitians*, whose studies ought principally to be *conversant* about the *Temperaments* and *Complexions*, and as to particulars, the utillity of *præscience* is very *great*, for, *Incognitum malum non evitatur, cognitum tamen potest evitari si præsciatur maximé a remotis*, Against unknown *Dangers* is no prevention, but *Evils* foreseen beforehand, may easily be avoided, as if a man (as *Jacol*) apprehend

apprehend a *Dearth* to ensue, a *war* in his Country, *Pestilence* or any *Evil* at hand, he may make *Provision* before hand by a *Removal* or otherwise, and avert so great evils from *Himself* & *His*, infinite might I be, both from *Scripture* and *Hystory* to shew Examples herein, of *Prudent* Persons in all Ages; but as my *Scope* commands *Brevity*, so the *Ingenious* cannot but *Indulge* me a Cessation from that labour.

Having thus far asserted the laudable utillity of *Christian Prudent Science*, let me warn my *Reader* of those *Sycophants*, and Delusive *Ignorants*, through whose *Sides* this *pretious Science* is dayly wounded, such *spawn* of *shame*, that impudently make Profession of *Art*, not onely in several *Countryes*, but lurk in *Obscure corners*, in and about

this

this Famous *City*, many *Illiterate* peices of *Non-sence* and *Impudence*, of the *Female* kind, whose Ignorance transcends the Vulgar *Gypsies*, and Impudence sufficient to out face a *whippingpost*, *Ptolomy* in his time complain'd of such, and *Cardan* found a Generation *Quicum* saith he *non sint*, *videri volunt*, *lucrique cupiditate Artem profitentur*, *quam vix a limine salutarunt*, such though they were *not*, yet would *seem* to be *Artists*, and for *Lucres* sake professe it, though they had not *saluted* the *thresholds* thereof; *Haly* mentions *One* before *His* time, that *Affirmed* when *Cor. Leonis* in such a Year, came to the fifteenth Degree of *Leo*, it would set the *world* on *Flame* through excesse of *Heat*, the consequence of which was, it was the most cruel *cold*

and

and *sharpest* Winter known before, and *Petrus Aretinus* mentions such an *Ignoramus* in his time, that predicted a great *Flood*, or rather a *deluge* in the Month of *February*, 1524. Which so frighted the people (notwithstanding the evil season of the year) that they *left* their *dwellings*, and fled with their *Goods* to the *Mountains*, which when the *time* came, there was not any *Month* in the *Year* so *fair* nor more *Serene* Weather, no *Rain*, nor *clouds* threatning the least of *Rain*, which in many *Ages* was not known before, there hath not wanted such *Idiots* in *our* times, frighting the People, and Prognosticating in their *Illiterate Hare-brain'd* Predictions, the *End* of the *World*, which I have not omitted to take notice of in my *Apollo Anglicanus*, especi-

ally

ally for the Year, 1656. &c. But for the *time* to *come*, that our Country may be *undeceiv'd*, I will premise such *Qualifications* as every *able* Artist ought to be indued with, according to the approbation of the best *Learned* and *Judicious*, which will serve as a *Touch stone* to examine every *Professor*, and to discern the *Prudent* from the *Unworthy*.

1. The First Qualification requisite to constitute an Artist is, that he be highly *Ingenious*.

2. Is required, a good and strong memory.

3. That he be *Prudent*, *Discreet*, *Honest*, and of a *Good* and sound Judgement.

4. That he chiefly value and esteem the *Truth in* and *above* all things.

5. That he be a good

Linguist,

Linguist and *Scholler.*

6. That he be a good *Phylosopher*, skil'd in all parts of Phylosophy, *viz. Logick, Physicks, Ethicks,* and *Metaphisiques.*

7. That he be well *versst* in the *Stars*; their *Natures, Motions* and *Accidents, viz.* be a good *Astronomer.*

8. That he be a *Good* and *Able Arithmetition.*

9. That he be a Diligent *Hearer* and *Observer* of the most Eminent men in his time, which hold forth the most Excellent and Admirable Conclusions, drawn down to us by their own Experience, and that he give much *Diligence* to *Reading* those *Books* which have been written by the most *worthy, Judicious* and *Famous* Authors upon that Subject.

10. That he be Assiduously

Diligent in Studies and Labours, wholly intent upon the Art.

11. That he be sedulously *diligent* in *Collecting*, *Recording* and *Observing* all practical Experiments.

12. It's very requisite that he be furnished with a meet knowledge of *Agriculture*, with knowledge *Nautical*, *Millitary* and *Physical*, as also the *Geometrical* and *Geographical* Position, and description of places, the *Habitual Dispositions* and *Manners* of Men, of *Regions*, of their *Laws*, *Religious Customs*, and generally of all things.

These Qualifications *premised*, will sufficiently *inform* such of the *forfeit* of their *Judgments*, *Reason* and *Discretions*, that heed *Babling* Women and *Obscure* Persons, *Seducers*, the very *Shame* and *bane* of Science.

Courteous

Courteous Reader, this Treatise of *Palmistry*, that is offered here to thy view, is in all things different from my former *Book* of *Chyromancy*; the *Method* being *new*, and very compendious, and the *matter* for the most part, being *later* Observations, (which I might have *kept* in my own breast, but that the Common Utility is my end, and virtue over-ruling self ends, as the *Philosopher* in his *Ethicks*, *Optimus est, qui non solum utitur virtute ad se, sed ad alios*,) That treating *Copiously* and *plainly* of all grounds, universally relating to the whole Art, which are wondrous necessary to be known, this, being *composed* for a Pocket Companion doth in a *brief* and *new* method, very facile and delightful, *discourse*, though not so largely, yet all the *most* principal

cipal subjects, wherein the curiosity of nature requires satisfaction, as long life, *short* life, death *natural*, and violent, *Riches*, *Poverty*; and all things of most useful concernment in the whole *Life* of man, being such *Choice* Conclusions, and grounded on so good *Authority* and comprobated *Experiences*, that it need not crave any *Patronage* beyond the *Merit* of it's own *desert*, supposing it needs no *Encomium*, I will submit it to thy *candid* ingenuity (*Courteous Reader*) to *speak* for it self, and *Divert* thy thoughts to the consideration of the second part of this Subject, *viz.* the *Science* of *Elections*, which in effect, is a *prudent forecast* whereby we prevent the inconveniences of an *after-wit*, (for a great *part* of our lives, is uncomfortably spent, about a *post inquiry*, *viz.*

how

how to *rectifie* our mistakes, *ignorantly* in our *Actions Pre-committed*, instructing us *how* we may *prevent* uncomfortable disasters, *fortunate* all *honest* designes, and consequently producing a *comfortable* end, in all our undertakings; *Therefore* may this *part* of Astrology, claim to its self the *superlative* place, amongst all humane Sciences, being *Justified*, *Asserted* and *honoured* by all *worthy* Author, both *Antient* and *Modern*, it being *the Science*, by which our *present* safty, and *future* tranquillity is acquired.

What Elections *are*, wherein they *consist*, and their *usefull* ends, will appear in the *second* part of this *Treatise*, which I suppose, needs no *Apologie*, it's own *Utility*, will best bespeak it's *worth*, and excellency, *which*, the ingenious Reader

will *perspicuously* apprehend, if he eye, the *Subject*, and over-look the weakness of the composer. I had *intended* above *ten years* since the Publication of *this* Subject, and it was *much* expected in the *world*, but interrupted through prevailing reasons, I then found to the contrary, but at *last*, from more mature experience, consulting the best and *profoundest* Authors, you are presented with this, most useful and profitable *Subject* more briefly handled, I confess, then formerly intended, this being as an *Epitomy* of a largier Copy, yet so full, as *I* question not but the ingenious will say it is *sufficient*.

It's *possible* my Reader may expect the *Introductive* part to be here added, which teacheth the way of composing a *Schæme* of *Heaven*, to each opportunity,

and

and informing of the *Natures*, *Qualifications*, and *passions* of the Planets, which is so necessary, that it is of *absolute* necessity to be known, as without the which information, no laudable use can be made of this subject; But this being in many *Books*, yet most *largely*, *fully* and incomparably performed by my *Honoured Friend* Mr. *Lilly* in the first part of his never sufficiently praised *Introduction*; and *Domifying* Tables Annually performed by the same Author, which here to insert were but *actum agere*, and considering it's inconsistence with this *small* Volume, as appearing to be too injurious to the portabillity of this Pocket Companion, I have omitted it, referring my Reader to the aforesaid Author, in *perusing* of whom he will not lose his la-

bour, and as it here presents it self, I only leave it to the candid censure of my Ingenious Readers, till more *opportune time* shall make further *Discovery*, to whom is wished, all Usefull, Beneficial and delightful satisfaction in the perusal thereof,

By *Richard Saunders*.

Vale & fruimini.

From my House, the three *Cranes* in *Chancery Lane*, *May* the 27. 1683.

FOR HIS HONOURED FRIEND,

Mr. *Richard Saunders.*

THE *Author* of this *Treatise*, having some Years since Published a large *Volumn* of *Chyromancy* and *Metaposcopy*, a Work very acceptable with the Learned; hath now thought it convenient after some years *Study*, and further *Labour* in this *Science*, to *Publish* in a *Pocket* Volumne, his more *Secret* Experiences, and

Private Animadversions, in a narrow compasse, to comprise (in a manner) the *whole* Art of *Palmistry*, producing *New* and *Experienced* Aphorismes, not *formerly* published, the better to facilitate *these*, who are desirous to spend *time* in these so pleasing *Studies*; In a Word, *He* hath *vindicated* the Art from *Superstition*, and judiciously by the portracture of a few hands discovered *Chyromancy*, in it's *intire*, *natural* and *Pristine verity*, more faithfully and more *easy* to be apprehended, then either *Taisner*, or any other *Author*.

As for his *Book* of *Elections*, he hath therein followed the Tract of the Antients, *clearing* many *doubts* and *Ambiguities* in their Writings, making *all* things more *plain* and *easy*, then they did, for *which* the *Ingenious*,

ou, are obliged unto *him*, and will doubtlesse *own* his industry for such his *discovery*, and explaining those *Knotty pieces* he met with in their *Labours*.

I do *Heartily Approve* of *both* his Labours, and as the meanest in the Number of *Astrologers*, give him my *Suffrage*, and thanks for his paines, and am his *Assured Friend*

William Lilly.

THE

THE FIRST PART Treating of *PALMISTRY*.

WHEREIN I first present to my Reader various, Pleasant and profitable conclusions of *Chiromancy* (alias) *Palmistry*, drawn from the *Theorick* and *Practick* parts thereof.

Not before Imprinted.

AMongst the several species of Physical Divinations, *Chyroscopia* merrits not the least, or last place, it being a most Noble and Ancient

Science, as antient as Man himself; *Chiroscopia*, I say, that is the consideration by inspection of the inward part, or Palm of the hand, as it is distinctly differenced by Characters and Lines, from which if we Divine, or Judge it is called *Chiromantia*, that is, Divination from, and by the lines of the hands, even as *Metopomantia* from the lines of the Forehead.

This *Science* informeth us to know and discerne by the hand, the *Complexions*, and *Constitutions* of Bodies, the *Sufferings* and *Sorrows* of Humane life, the *felicity* and *infelicity* thereof, and in *fine*, all things good or bad, that may befal or betide man or woman, Naturally in the course of this their Pilgrimage: The Subject of this Science is that part of the humane body as I said before, the *hands*, in the which are contained the foresaid Lineaments, which are called lines for the similitude and participation they have with a *Line*, which is defined by *Euclid* to be a Longitude, without Latitude or profundity, the extream parts of which are

are indivisible points *per se*, or as Phylosophy hath it, i.e. *Linea est Magnitudo longa, non lata, cujus partes puncto copulantur*, A Line is a magnitude having only length, composed only of punctos, or points by addition, and this is the subject of our ensuing Discourse, from which lines in the hand of man, most excellent and singular Speculations, and conclusions are drawn, that is to say from their *Longitude*, *Latitude*, *Profundity*, *Rectitude*, *Obliquity*, *Intersection*, *Application*, *Opposition*, *Conjunction*, *Separation*, *continuity*, *discontinuity*, *Proportion*, *Disproportion*, *Lucidity*, *Apparency*, *Pallidity*, *Rubedity*, *Fuscedity*, which is a Cloudy darkness of colour, *nigredity*, *Asperity*, *Mollicity*, Feminine Tenderness, from their *Position*, *Colligation* and *Form*, as of a *Triangle*, *Quadrangle*, circumscription of Circle, and Semicircle; there is also observable in the hands *Crosses*, *Stars*, *Rayes*, *Branches*, Letters, Ascensions, and Descensions; *Right* and *torted*, as we shall shew more cleerly in their due places, but amongst

Science, as antient as Man himself; *Chiroscopia*, I say, that is the consideration by inspection of the inward part, or Palm of the hand, as it is distinctly differenced by Characters and Lines, from which if we Divine, or Judge it is called *Chiromantia*, that is, Divination from, and by the lines of the hands, even as *Metopomantia* from the lines of the Forehead.

This *Science* informeth us to know and discerne by the hand, the *Complexions*, and *Constitutions* of Bodies, the *Sufferings* and *Sorrows* of Humane life, the *felicity* and *infelicity* thereof, and in *fine*, all things good or bad, that may befal or betide man or woman, Naturally in the course of this their Pilgrimage: The Subject of this Science is that part of the humane body as I said before, the *hands*, in the which are contained the foresaid Lineaments, which are called lines for the similitude and participation they have with a *Line*, which is defined by *Euclid* to be a Longitude, without Latitude or profundity, the extream parts of which are

are indivisible points *per se*, or as Phylosophy hath it, i.e. *Linea est Magnitudo longa, non lata, cujus partes puncto copulantur*, A Line is a magnitude having only length, composed only of punctos, or points by addition, and this is the subject of our ensuing Discourse, from which lines in the hand of man, most excellent and singular Speculations, and conclusions are drawn, that is to say from their *Longitude*, *Latitude*, *Profundity*, *Rectitude*, *Obliquity*, *Intersision*, *Application*, *Opposition*, *Conjunction*, *Separation*, *continuity*, *discontinuity*, *Proportion*, *Disproportion*, *Incidity*, *Apparency*, *Pallidity*, *Rubedity*, *Fusceditiy*, which is a Cloudy darkness of colour, *nigredity*, *Asperity*, *Mollicity*, Femibine Tenderness, from their *Position*, *Colligation* and *Form*, as of a *Triangle*, *Quadrangle*, circumscription of Circle, and Semicircle; there is also observable in the hands *Crosses*, *Stars*, *Rayes*, *Branches*, Lettets, Ascensions, and Descensions; *Right* and *torted*, as we shall shew more cleerly in their due places, but amongst

all this diversity of lines, which are found in the hand, some only are principal, as namely, the *Vital* line, the *Natural* the *Hepatick*, and the *Mensal*, which Lines have a most beautiful, and profitable speculation, and are most dilligently to be heeded, in men of sound Bodies, and well composed Temperaments, the good Position and constitution of the line of Life, shew the heart is good, the life long and comfortable, and the like, by the natural line is seen the good disposition of the head and brain, and those accidents thereto relating; from the Hepatick Line is judged the constitution of the Liver, and its consequent Accidents; from the Mensal line, the state and disposition of the whole body is clearly perceived, and by the Harmonical correspondency of the lines whether to Health, Infirmity or Sickness; and from these all the condition and state of Fortune, good or bad, as to *Riches* or *Poverty*, for *Riches* are meerly the consequents of careful and fortunate ingenuity, and *Poverty* the Products of supine

careless

careless, selfish stupidity: To proceed there are many other Lines then these four, to be seen and found in the hands, (as the Learned Cardinal *Morbeth* observes) either from nature therein inserted, or from the Cœlestial Influences, altering and changing in the hand, according to the mutable configuration of the Planets in their Revolutions, as they are annually or otherwise changed and suffer mutations, as by experience is suffently comprobated, of which colligation of the Planets, & of this most renownedly honourd Science, the famous *Hermes* wrote a most ellegant Treatise, which *Aristotle* afterwards found in a Temple upon an Altar, Dedicated to *Hermes*, written in Golden Letters, as witnesseth the same *Aristotle*, which Book he presented to his Disciple the Great *Alexander*, with infinite joy and exultation, as a Present of most inestimable worth and value, more worth in his learned esteem, then all his Conquests. *Tully* in his Book, *De Divinatione*, mentioneth many waies of Prognosticating things

things to come, but amongst all, he gives the precedent Honour to *Astrology*, and *Chyromancy*, by which the courses, fluxes, and refluxes of the Celestial bodies are known, and the *Phylosopher* in the first of his Meteors, saith, *Motus Cœli est perpetuus, est principium, & causa omnium motuum inferiorum*, *i. e.* The motion of the Heavens is perpetual, is the beginning, Original and cause of all inferior, sublunary motions; and in his second Book, of *De Generatione & Corruptione*, the motion of the heavens and of all the other Planets, in an Oblike Circle are the proper Physical causes of Generation and Corruption; and in his Book, *De secretis secretorum*, in that Chapter where he shews how the King ought to govern by Astrology: He saith, *Oh Rex clementissime, si fieri potest non surgas nec sedeas nec comedas, neque bibas, nec penitus, aliquid facias sine consilio periti in Astrorum Arte*, Oh most Gratious King, as much as in you lies, neither rise nor rest, neither eat nor drink, nor do any other action without the Coun-

sell

sel of those expert in the gubernation, and power of the Stars; and in the 12. Chapter, writing to *Alexander* the Great, *Scias certo, quod nil vacui & otiosi facit Deus gloriosus, sed omnia facta sunt ex causa probabili & certissima ratione*, Know for certain, (saith the Philosopher) that the Glorious God hath made nothing in vain, but all things are concluded within the limits of most sure Reason, and are produced from certain causes; to which opinion the greatest Philosophers agree, as well Modern as Antient, as Instance the unparraleld learned Sir *Kenelm Digbey* in his Observations on *Religio Medici*, Pag. 28. "I beleive "(saith he) that all *Causes* are so "immediately chained to their ef- "fects, as if a perfect knowing Na- "ture get hold but of one link, it "will drive the intire series or Pedi- "gree of the whole to each utmost "end, so that in truth there is no "fortuitness or contingency of "Things in respect of themselves, "but only in respect of us, that are "ignorant of their certain and ne-

"cessary causes; from hence *Aristotle* proceeds in his exhortation, *Ideoque nil magni tentes præter concilium alicujus in scientia Astrorum periti, nec insipientium dictis fidem adhibeas, qui dicunt scientiam Astrorum ita difficilem, quod nemo ad ipsius cognitionem pervenire possit*; This scruple many quaking judgements make at this day, but he proceeds, *Nesciunt quid dicunt, quia apud potentiam intellectus nihil est difficile, & cuncta sunt scibilia secundam viam rationis*, and proceeds *sunt alij non minus stulti*, There is another Generation no less foolishly sottish then the former, meaning the *Fatalists Dicentes Deum cuncta prævidisse & præordinasse ab æterno, & cuncta futura de necessitate evenire, unde dicunt quod nil prodest futura præcognoscere, ex quo debeant necessario evenire: Quid ergo valet scientia stellarum, Astrologia, chiromantia, quibus futura præcognoscuntur?* he answers, *Errant similiter & terpitur falluntur, quia quamvis quædam sunt necessaria futura, tamen si præsciantur levius tolerantur: prudentius declinantur, &*

sic

sic quodammodo evitantur, quia eo ipso quoque futura sunt in nostra sunt notitia, & pervide & discrete transeunt sine molestia & maxima lesione, verbi gratia, quando homines futuram Æ-is hyemalis tempestatem, nimis frigidam praecognoscentes: remedia tempori provident & si pestis in tali loco futura sit, & sic de aliis. And the Famous *Petrus Apponensis*, otherwise called *Consiliator*, who flourished in the Year of Christ 819. wrote a most pithy and elegant learned Tract of *Chiromancy, alias Palmistry* I might instance *Iob*, and many places in the sacred Scriptures, as also produce multitudes of famous Authors, and honourers of this Science, of all Ages, and of all Countries, both Divines and Philosophers; but I am here forc'd to brevity, and this already is indifferent well performed in my Subject of *Chiromancy*, Printed in 1652. for *Nath. Brooks* in *Cornhil London*, and if any thing be wanting, shall (God sparing life) be supplyed in the next Edition at large: But to proceed, great is the consent, *ad identitatem* between this

Science of Chiromancy and Astronomy, by reason of the inseperable connexion and cognation of the superior bodies with the inferior, the *Macrocosme* with the *Microsme*, all the great Masters in Chiromancy have unanimously in judging observed this Herauldry to blazen the hand and Lines by the Planets and Signes, alwaies observing the same as to method and signification, and good reason, for all agree that the Impression of the Lines are caused by the superior bodies, at the formation and birth, and so answerably in the actions of humane life illustrate each other, and confirme each others significations, yet if to our apprehension either is more certain in its predictions: It may be said of Chiromancy, as having its principles and grounds not so remote from our apprehensions as Astronomy: Much to be lamented is it, to see such cheating, Deluding Impostors, silly *Women*, ignorant *Quacks* who swarm in every place City and Country, to undertake and be dayly conversant in this so Sublime and Noble a science,

ence; from whose ignorant and false delusive Oracles and misgrounded judgements, much Infamy and Reproach hath adhered to this so Sublime a Subject, and no wonder, for the persons pretending the profession of it, as *Gypsies*, and other sordid *Quacks*, men and women, through whose imposturisme this Noble Science hath been much wounded, and the credit thereof much impaired, which hath been the long and serious Study and Contemplation of the greatest Sages, and Masters in Philosophy, as not to be attained otherwise, for it comprehends the summe of all Physical Notions, as the Nature of Elements *Simple*, their infinite differences in reference to composition, the qualification and composure of the body both internal and external, and all Anatomical conclusions, and simetrical proportions as shall in due place be observed; and is not here matter for the most learned capacities, the most laborious and serious studies, and the longest measure of life to comprehend this so *Sublime* a Subject?

From

From hence then be excluded all those *cursed Imposturisms*, which the Divel acteth. In the persons of ignorant Impostures Men and Women, to obscure the works of God and to deceive poor miserable easie believing creatures, from hence be excluded all those Deceivers and deceptious persons, who willingly or malitiously, through Superstitious Exercises, Spels or Inchantments, (of which Monsters there are many at this day) attempt and endeavour to presage to the ignorant of future things; all which impious and superstitious presages and Prophesies, I seriously abhor & detest, there being not the least of my *Chiroscopia* common with them: It being only conversant within the *Limits* of Nature, and bounded with *Physical* limitations, wanting all things of Imposturism and Superstition, and taken from Physical causes and effects, and from Natural and ordinary Signes, not at least bordering upon ignorance and Non-sence.

All men know that man is composed of a twofold Nature, that is to say

say a *Celestial* and *Ætherial*, as the *Rational soul*, and a *corpus, caducum mortale*, a mortal, frail body composed of the Elements; therefore being agitated, and acted from these two different principals, to wit, the Celestial influx, and the humane wil, it comes to pass that his operations are tendred, mixed and various.

The *Tract*, *Signs*, and footsteps of which operations our *Chiroscopia* doth not obscurely demonstrate to every judicious eye. *cum igitur (teste Philosopho primo de cœlo & mundo) Deus & Natura nihil efficiant frustra*, seeing that God and Nature have made nothing in vain, *id est, Natura Naturans & natura naturata, Hæc que propositio universalis, non solum a Philosophis verum & a Theologis approbatur*, this being a received maxime, both with *Philosophers* and *Divines*, *Sequitur non temere & frustra lineas in manibus hominum esse impressa presertim quia ex influxu celesti, & ipsius microcosmi principiis dependet*: It follows then, that not inconsiderately and in vain are such various Lines impressed in the hands

hands of men and women, principally seeing that they depend on the celestial influence, and the principals of the *Microcosm.*

But farther to remove that detracting and vulgar opinion of them which say, that the lines of the hand are caused by the constriction and plication thereof.

The falcity of which opinion, every one may more clear then the Sun discern by his own hands, for can one and the same plication or folding of the hand constitute Stars, Triangles, Quadrangles, Crosses and marks of several different forms in the hand? neither is their two men in ten thousand that in all respects have the lines in their hands alike, although they use one and the same exercise with their hands: Further for refutation of this error, we see Nature hath impressed lines in the forehead, which is not capable of restriction or plication; therefore this cannot hold that the *constriction* of the hands should cause the formation or appearance of the Lines in the hands, for in the *Condils*, between the

the joynts of the fingers, many have many Lines, and of different forms, others very few or none at all, and here is no flexation, constriction or plication, and oft-times are lines transverse, circular, and semicircular between the joynts of the fingers, where no constriction is of the hand. Which is sufficient to silence any Antagonist: Furthermore this truth is confirmed by *Astrology*, for *Chiromancy* and *Astrology* prove the *verity* each of other, for let the Astrologer considering the Nativity of any one, observe the nature of good fortune to come to that person thereby, to the same end and sence will it appear to the Chiromancer by observing and judging the hand, which hath been much *delightful* to me in my Observations; therefore where I can have the Nativity of any one under examination, I will if possible, subjoyn my Chiromantick observations, for I have very oft experienced, that what the Nativity shall signifie, the Chiromantick observation of the hand shall confirm, and ratify, as thus, if the Astrologer

shall

by the Scheam of heaven radically considered, finde the Native subjected to ill fortune, the same will appear in the hand, by considering the proper significations of the proper parts thereof; beside shall Astrology in the Nativity find any Planet more then ordinarily savourable to the Native, or more favourable then another, let the Chiromantist consider the proper place of that Planet in the hand, and he shall find it beautified and adorn'd with significant Lines to that purpose, and so on the contrary.

Another vulgar *error* fit to be removed, is, that it is by some affirmed that the right hand, others the left ought to be inspected.

To which I answer, *Noste etiam natis sinistra magis favet, die vero & in aurora natis dextra, quamvis utraque manus probe inspicienda & examinanda est.*

To those persons born in the night the left hand is of most signification, to those born in the day, or by daylight, the right hand is most observable, yet both are seriously to

be

be inspected and examined.

Thus it is apparent that, *Chiromancy, est ars recte divinandi ex lineis manuum*, that Chiromancy or Palmistry is an Art which rightly draws its conclusions from the lines of the hand, rightly I say, that is not preposterously slightly, and rashly, as ignorant Rogues do, but *Learnedly* with Judgement and Reason, observing the causes and ground from whence every line deduceth its Original.

The *Subject* of our judgement is the hand impressed with Lines, for you shall never see the hand of any one living void of lines.

Next, its requisite to subjoyn certain necessary notions, fit and convenient to be observed before giving of judgement.

1. As First, that you may pronounce a right judgement, let *Indulgent* affection overweaning in *Love*, and *hatred*, or *ill will* be absent from the party judging, for these are hindrances to true judgement, and *Byas* the spirits, for the powers of the soul cannot rightly conceive of

of things being impedited by these passions.

2. Next let the hands be decently washt and clean, and a little rest after taken to compose the parts, and with an empty stomack, that is not overcharg'd with Gluttony and Drunkenness; in the Summer time in a place not over hot, in Winter-time in a place not too extream cold, nor in a place where the Sun-beams are violent, because the natural heat is extracted thereby, and the inward powers debillitated, the skin grows red, and the visive Organs and Spirits are resolved by the Suns Rayes, let not the hand or body be over wearied with labour, because heat draweth out the blood and the spirits from the Center, to the circumference, and in a clear and inoffensive light.

3. In the next place is necessarily considerable, the *Sex*, *Age*, *State*, *Condition*, and *Exercise*, for all these are observable, and do not a little help or hinder the significations of the Lines.

4. Consider the hands in which the

the lines are most obvious and conspicuous, for usually the *right* hand is most apparent of them which are born in the day, and by day-light, and the *left* of them which are born in the night; observation of the hands is to be made from the four principal lines, and others visible in either hand conteyned.

5. Next are to be noted the colours of the lines, for paleness commonly denoteth an evil temperament of body, in those lines which look otherwise coloured, for redness in some lines signifies evil, and paleness good.

6. Its very considerable that the usual temper of womens hands is exprest by imperfect lines by reason of the exility of heat, but if the contrary happen, that they have strong lines well and clearly exprest, that woman is to be judged a Virago, if not worse, for its proper for a woman to have imperfect lines; But on the contrary, if a man have soft hands, flaccid, faint or withered, smooth and shattered lines scarce appearing he is effeminate, timidus,

and

and too much inclining to the nature of women, but it is to be noted that we speak of a hand tender and Effeminate, besides the condition of the person, otherwise to some tenderly bred, a tender small neat hand is a grace, and comly.

7. The quantity of the hand is to be noted whether it bears an apt proportion to the body, in like manner is to be understood of the lines, bearing a fit proportion, they denote boldness, and a good temperament, but if the hands be shorter, longer, or smaller then the due proportion, its an argument of Cavillers, Contentious, Crafty, and Malignant spirits, the fingers over short denote Theft, and a Man full of Malignity, a long Palm with gross fingers, denotes one dull, heavy, and fatuous: a woman having a short hand, notes to her pain and difficulty in childbearing; long slender hands, denote Tyranny, by reason of the excess of choller, hair in a mediocrity on the back of the hands denote a good temperament and ingenuity, but if they over much abound, the person in

in condition is flashy, light, and of much instability.

8. Next is observable whether the line or lines be continued, or abrupt, for if it be contrarily effected to what is requisite, it lessens the signification, for so it comes to pass that continuity diminisheth the signification in adverse things.

Lastly, it remains to note, that the lineaments of the hand cannot be so exquisitely taken that they may exactly be graven, its possible they may a little evariate in position or figure, and the signification abide, neither can it for a light or small dissimillitude or disconguity be diminished in efficacy.

In the next place we arrive to the Practical part of Chiromancy, and by these two next ensuing figures, give you to understand the parts, the lines, and the divisions of the hands, requisite to be understood of all, who will reap the pleasure and profit of this ingenious study.

The

The Names of the Lines and parts of the hand follow in the two next Figures, by their proper Letters, as they offer themselves to be understood.

A	The line of Life.
B	The Sister of the line of life, or line of *Mars*.
C	Rascetta, restricta, carpus, the wrist.
D	The natural line, or line of the Head.
E	Epatica, or Liver line.
F	The line of *Saturn*.
G	The Table line.
H	The Table of the hand.
I	The Sister of the Liver line, and the *via lactea*.
K	The Mount of *Iupiter*.
L	The Mount of *Saturn*.
M	The Mount of *Sun*.
N	The Mount of *Mercury*.
O	The Mount of *The Moon*.
P	The Mount of *Venus*.
Q	The Mount of *Mars*.

The

R The Solar line or line of the Sun.

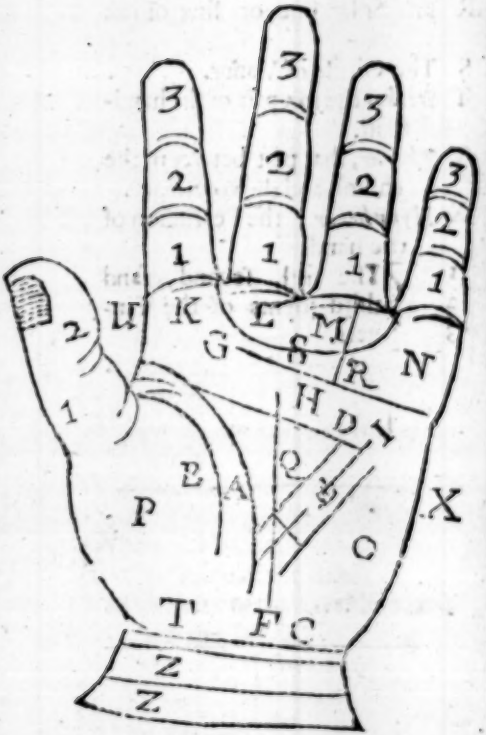
S The Girdle of Venus.

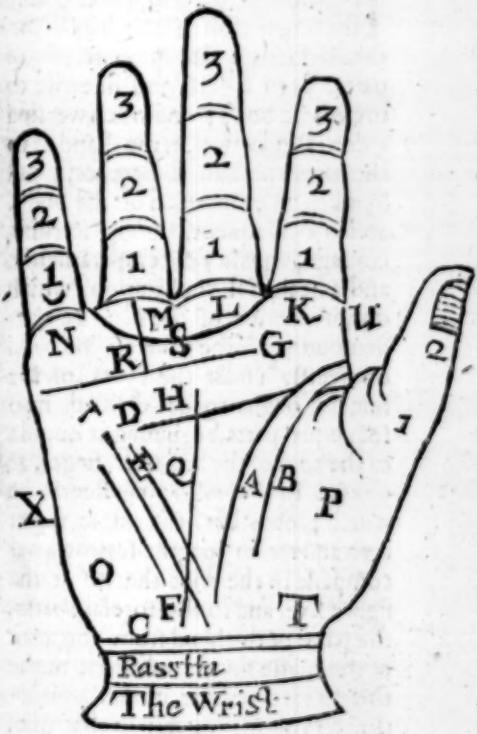
T *Stethos* the forepart of the hand-wrist.

V *Thenar*, that part between the Thumb and the forefinger.

X *Hypothenar*, the Percussion of the hand.

1 2 3 The first, second, and third joynts of the Fingers.


3
2
1
3
2
1
3
2
1
3
2
1
2
1
U
K
L
M
G
S
R
N
H
D
Y
Q
E
A
P
X
O
T
F
C
Z
Z

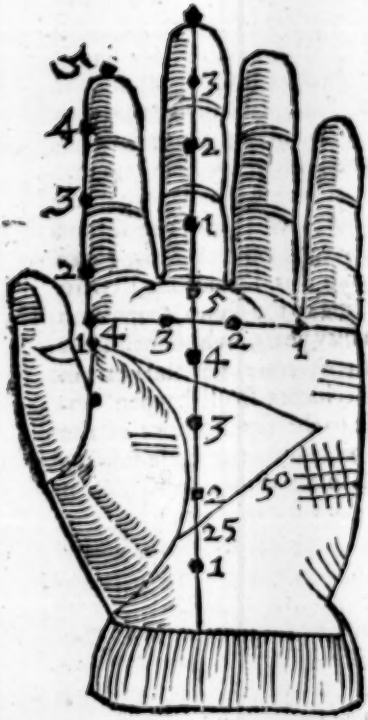

3
2
1
3
2
1
3
2
1
3
2
1
U
M
L
K
N
R
S
G
U
2
1
A
D
H
Q
A
B
X
P
O
C
F
T
Rassha
The Wrist

IN the next place is Considerable the proportion of the hand, for this holdeth a due proportion of parts, as to it self, and likewise to the whole body; and when we find a due Proportion in the hand as to the parts thereof, it signifies, a just Symetrical proportion of the body, and so consequently good fortune, courage, equality of temperaments, and a healthful constitution, which due proportion of the hand is thus demonstrated, the palm of the hand transversly under the roots of the fingers, ought to be divided into four equal parts, beginning at outside of the root of the auricular finger, as you see in the following figure, to which proportion, the midle finger is to answer in length, setting your compasse in the root thereof at the figure five, and to the foresaid parts, the palm of the hand from the root of the midle finger to the root of the thumb is to answer in just proportion as you may discern in that line, from the figure 1. to 5. and from the root of the midle finger to the Racetta,

cetta, the wrist is contained just 5. of those equal parts, so that the length of the hand exceeds the breadth in just proportion, one equal part, as may be seen in the following figure, to which proportion of 5. parts the altitude of the forefinger or Index just answers, from the end of the finger to the root of the thumb. as appears likewise by the following figure; Further observe, that the thicknesse or grosnesse of each finger (measured, as laying your hand upon the back, the palm open and fingers extended) answers to almost the fourth part of the longitude of the finger, as suppose, the finger divided into four equal parts, and one of those parts subdived into eight equal parts, the crassitude of the finger, doth answer to, and contain just seven of those parts, the pollex or thumb is thicker and stronger then any of the other fingers, this being complicated, and bowed towards the judex, the end thereof ought to touch the root of the forefinger, and to exceed one half part of four of the length thereof, beyond

the root of the index or fore-finger, the index or fore-finger is to contain in length three parts, and one fourth part of the midle finger, the annularis or ring-finger is to contain in longitude three parts and one half part of the middle finger, and the Auricularis or little finger is to contain two parts and one half part of the midle finger, the said midle finger being equaly divided into four parts as before said, and as the following figure aptly demonstrates: Thus have you the whole proportion of the hand, which as it is pleasant & useful for all, so especially for *Painters*, *Statuaries* and Architectures to take notice of, this being the true and just Symetrical p oportion, from which if any one differ more or less, he swerves from the true proportionate quantity, and likewise from the tight *medium* in temperament, and quallifications as well as in quantity: Lastly in this figure, behold the true mensuration of the Liver-line which keepeth no due proportion in the hand, but is sometimes longer, and sometimes shorter; therefore

therefore set the foot of your compasse in the utmost end of the line of life on the Rascetta, and extend the other end of the Compasse to the midle of the line of life, and turn the same to the Liver-line, keeping the foot of the Compasse on the line of Life fixt, and divide that proportion into two equal parts, counting to the first twenty five years, beginning at the time of life, and twenty five years for the second proportion and what exceeds, (as in some hands this line is long) count it according to the same proportion beyond fifty years, which will clear to you the several times, and years in which accidents shall happen, answerable to the significations of the Liver-line, behold the figure following, will in all things aptly inform you.


5
4
3
2
1
3
2
1
5
4
3
2
1
4
3
2
50
25
1

TRicassus, Coohlitis, Corvus and others have proposed certain mensurations of the line of Life, and as they differ one from the other, so have they all deviated from the Truth, therefore have we here added a more perfect Geometrical mensuration, Arithmetically supputated wherein the perfect Symetry of the hand appears, by which the Life and Death, Sickness and other Accidents of life may be discerned to the true time, and this division is such as (is manifect) in the ensuing figure, that a mean capacity may with much facility comprehend it, as also the mensal and natural lines are Symetrically considered, by the mensuration of which, the times of all accidents of fortune may be beforehand understood.

1. And first of the vital line or line of life, prepare a neat, handsome pair of compasse, and set one foot thereof in the midle of the root of the judex or forefinger, extend the other foot thereof to the midle of the root of the annular or Ring-finger, (as in the figure following)

ing) and remove the point of the Compass from the root of the Ring finger, to the contraction of the vital line, and that space from the beginning of the Angle to the figure 10. shall point out the first ten years of life, & look what lines are in that division, the effects will shew themselvs in the first ten years according to that time of proportion. Then,

2. Secondly open the compass (letting the end upon the root of the index stand still fixed) and extend the point to the parting of the ringfinger, & little finger, and draw another line Quadrantwise, and where that toucheth upon, the vital line, there observe the twentieth year of age, after that.

3. Thirdly, Place the point of the Compass next in the midest of the root of the little finger, as in the preceeding examples, and where that toucheth the vital line, is the demention of thirty years, which according to the greatest Masters in this Science falls in the midst of the vital line, so that there will appear a perfect Geometrical proportion from

from this point to the wrist, and from this point to the supream angle the beginning of the vitall line.

4. Fourthly Fix the foot of your Compasse in the midst of the root of the fore-finger, as is beforesaid, and extend the other point to the outside of the little finger, and draw a line to the line of life, over the percussion of the hand, and this shall demonstrate the fortieth year of age.

5. Fifthly, Which is chiefly to be Noted, (because some differ in opinion) but our resolve is, the Compasse being fixt as before, extend the other part to the end of the *Mensal* or Table-line, and draw a line over the Percussion of the hand, to contact, or touch the line of Life, and this point in mensuration, shall constitute the fiftieth year of age.

6. Sixthly, The foot of the Compass fixt as before, consider upon the outside of the percussion of the hand, just the same amplitude of space that was betwixt the years fifty and forty before, and from that part draw a line to the line of life, and where that point doth touch, there let be

noted the sixtieth year of life, which method will make unequal proportions in the line of life, which must be allowed, and not otherwise expected, yet constitute distinctly the years as you see in the following figure.

7. Seventhly, In the next place, if a third part of the amplitude be taken away upon the line of life, *i.e.* if by removing your compass from the point sixty years, the space of two thirds (of the last demention) further upon the line of life, there you shall observe the 70. year, and by removing two thirds from that further, shall note the 80. year of age, and by removing the foot of the compass two thirds more of the last demention, shall make the bound of the 90. year, and in like manner to the hundredth, and beyond, if such age be in the hand, by this method most easily may be observed the exact times of mans age, upon the vital line, which hitherto under correction, no man hath found out, nor attempted without the ship-wrack, and loss of their labours.

The


10
20
30
40
50
60
70
80
90
25
55
65
75

THe true mensuration of the vital line thus demonstated, (behold the figure,) next are observable the Geometrical proportions of the mensal and natural lines; These two as they differ in method and operation from the vitall line, so they hold a uniformity, (as to mensuration) between themselves, being both to be equally divided (as to their longitude) into three equal proportionare, parts, which parts respect the three principal ages of man, the first part proportionating the first twenty five years of mans life, the next, the second twenty five years which brings our life to fifty years; the last proportionating the last twenty five years, whichbrings our age to seventy five years, or the utmost term of Life; But here is cheifly and warily to be noted, that these lines are not in measure alwayes to be considered, as theyare found in the hands, but to be considered in measure, according totheir proper natural & certain proportion that they should bear in the hand (as thus) the midle natural line

line ought to begin at the Supream Angle, or the *Thenar* part of the hand between the root of the pollex and the Index finger, upon the midle of the mount of the Index, and to extend it quite crofs the hand, over-againſt the midle of the mount of the Auricular or little finger, and juſt there to terminate, which if it be found longer or ſhorter, it implyes the extreams of fortune; The menſal or Table-line, ought to aſcend beyond the mount of the midle finger, if it be longer or ſhorter, of greater or leſſer quantity, it then anſwers not to the right proportionate rules of menſuration, for the proportionate meaſure of the midle natural line, for the firſt age or term of years, *viz.* twenty five, it is to be meaſured from the beginning of the line to the oppoſite place juſt againſt the midle of the mount, to the midle finger for the firſt twenty five years, and for the next twenty five years, meaſure from the foreſaid place of the midle finger, over againſt the midſt of the mount of the Ring-finger, what remains of

the

the line, is to be considered for the remaining term of Life, the Mensal or Table-line, for the first twenty five years of age is to be measured from the beginning thereof, (which is on the out-side of the hand) unto that part of the line, which is just against the midle of the *Auricular*, or little finger, for the second age, or space of life, the next twenty five years is to be measured from the last point over against the mount of the little finger, to the point of the line just against the midst of the mount of the *Annular* or Ring-finger (as appears in the fore-going figure, the remainder of this Table-line is to be considered for the remaining part of life, according to the former proportion; so that here you may see plainly that this proportionate mensuration is rational, and may give apt conjectures of the times of *Life*, and length thereof, as also by help of this mensuration, predictions are made, judgements given of *Dignities*, *Offices*, *Honour*, *Riches* and good *Fortune*, when and in what times of a mans age, such, or such a thing shall come

come to pass, as also if marks in the hand appear, signifying *Death*, *Sickness*, *Imprisonment Poverty*, or any other mischance, it is discerned according to the position of the several marks in the hand commensurately proportionated, according to the fore said dimention, their places and significations being considered as to good or bad, As for example, in the next following hand I have observed the most principal marks, that in any hand signifie a violent death, either by *Hanging*, *Drowning*, *Heading* by *Wound*, or other *mischance*; Now any of these being found in the hand of any person, let them be considered in reference to the part of the hand and place they are found in and by this former measure of the Lines, you will see plainly at what years of age, such, and such a mischance shall happ, and the occasions thereunto conducing, that thereby by prayer, and watchful diligence it may be prevented; Behold the following Hand, and the variety of Characters therein posited.

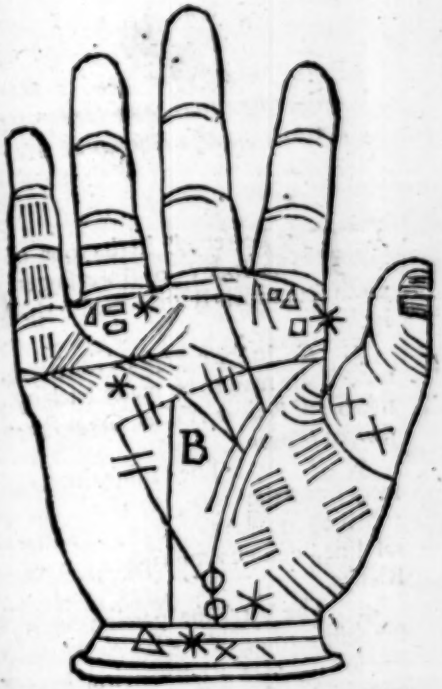
In

In

IN the next place Courteous Reader I shall present you by way of Demonstation, all those principal Marks or Characters which in the hand of any person signify Riches, and according to the time of age, in obtaining and injoying of them, you must consider the former mentiration, yet let me premise this, that finding any of these Characters in your hands signifying Riches, you presume not to suppose such a necessity in nature as will miraculously accomplish this end, no, there is required the use of your Reason, industry and pains (for so saith Divine Writ it is the Almighties injunction, *Genesis*, 3. *Cap.* 9.) *In sudore vultus tui, vescitor cibo, donec revertaris in humum,*) Honest policy, and prudent industry must be carried on by us for the idle person saith *Solomon, Esuriet shall suffer hunger*, yet where these following Characters are found, they either have an inclination to this frugallity, or else the old Proverb is verified, *fortuna favet fatuos*, fooles have fortune, though this be sometimes,

times, yet so rare, that it ought not to incline us or any to a Supine seg-

nitious stupidity, behold the figures following.


B

All the Principal Observations in the hand that signify Riches, or good Fortune, by play, or otherwise, I shall deliver in sixty nine Aphorismes, *most of which you may see visibly Demonstrated in the two foregoing hands, as also Honour or Magistracy.*

1 THe Letter *A.* in the root of the Index or fore-finger, promiseth much Riches to him that is poor.

2. *G.* In the moupt of the hand noteth the man to be made Rich by means, of *Princes, Nobles, Great Persons*, or *Women*.

3. A certain line passing the Rasetta from the root of the arme, touching the line of life, or the natural line, denotes multiplication of Riches.

4. The Vital line putting forth Branches towards the Supream Angle, signifies Riches with Honour.

5. The

5. The Mensal or Table-line straight, and subtill in the end towards the index or fore-finger, signifieth Rule, and aboundance of Substance.

6. The Mensal casting forth straight and right lines towards the supream angle, and not impedited, promiseth Honours with Riches.

7. The Sister of the line of life continued in the mount of the thumb, with a triangle towards the palm of the hand, well coloured and proportioned, extended to the wrist, signifies Riches in the whole course of life, and where this line fails, according to the rules of the former demensions, there also Riches and prosperity fails, at those proportionate times.

8. Small lines well coloured proceeding from the root of the fore-finger, pointing towards the Supream angle, promise increase of Substance, and Honour, from Persons of much excellency.

9. Two lines touching in the nature of an *Acute-Angle*, on the mount of the midle finger or the fore-

fore finger, promiseth Riches, and good to come for the future.

10. Lines right, and straight stretching themselves from the Radix, or outside of the hand in the mount and brawn of the hand of good form and colour, these denuntiate, a continued good fortune.

11. A Character like a Star upon the Thenar or outside of the Index, or fore-finger, shews a man to be Luxurious, yet to come to riches and some degree of Honour by womens-means.

12. A Line in the wrist continued straight and well coloured going cross between the arme and the hand, signifies to him that hath Riches, the perpetuity and continuance of them, and to him that is in poverty that hath such a line he may expect better fortune, especially if this line and its Branches be continued right and straight, and not abrupted or broken.

13. A Character like a Sheild, triangle or of a sperical form, on the mount of the Sun, denotes an honest life, and promiseth perpetual, and durable Riches.

14. The

14. The Letter *B.* in the mount of *Jupiter* promiseth much Riches, and great fortune.

15. A Character like a Cross, or Star in or near the vital line towards the wrist, promiseth riches in old age.

16. A *Star*, or Stars appearing in the beginning of the line of Life, or cutting the Vital Line especially if two stars appear, they demonstrate the person glorious, rich & wealthy.

17. Many lines from the root of the thumb between the thumb and the line of Life, pointing towards the Ring-finger, promiseth great Riches.

18. A Crosse under the Natural Line, signifies the acquisition of riches, but with great labour and industry of the hand.

19. Eminent rising like Caruncles, or warts of the line of life, signifies Riches.

20. A Line pointing from the Mensal, between the index and the midle finger, shews the person to be favoured by fortune, yet certifies withal, that the person through dissimulation

simulation and flattery, useth one only Friend, as the rise to his fortunes.

21. The Mensal or Table-line, ending between the Index and the midle finger, promiseth a sufficiency of all necessaries, respecting humane Life.

22. A Line falling between the midle finger and Ring-finger, touching the roots, and joyned to another on the mount of the midle finger, pointing to the midle finger, it indicates much future good, the same if it point to the mount of *Jupiter*.

23. A Line well disposed, well coloured, and thick, beginning between the root of the little finger and Ring-finger, and from thence descending and pointing towards the Mensal, declares an excellent State of fortune, Good, Large, and full of Riches.

24. Lines from the out-side of the Percussion of the hand, Right, Straight, and extended on the brawn of the hand, if they be well coloured, they promise good fortune to him or her that have been long vexed with bad.

25. The

25. The Line of the Sun, or magestry, of Ingenuity, of Regallity, of Fame, of Honour and Riches, extending with a trine proportion to the root of the Annular or Ring-finger, consignifies Riches, especially if the mount of the finger be well formed.

26. A Triangle Æquilateral, and a semi-circle in the supream angle, annexed to the Vital, whose points, or hornes respect the Vital line, Denuntiate, a gradual augmentation of good fortune.

27. Lines like Crosses in the first joynt of the thumb, certainly signifie Riches.

28. Little lines well coloured passing from the root of the index, over the mount of the midle finger, signifie good fortune; by how much the nearer they are, so much the more good is prenoted with increase, and that he should receive the same from some Excellent and Honourable Person, and these often times signifie Ecclesiastical Honour, and preferment.

29. A Line or lines under the

root of the midle finger, transverse without incission, or being cut by any other lines, note much good, and the superlative of fortune.

30. The Line of *Saturn*, running from the wrist, and continued, not intersected, and of good colour, argues prosperity, and sælicity even unto death.

31. The Letter *D.* in the Field of *Mars*, signifieth good fortune to him that hath it.

32. The *Saturnine*-Line makeing a trine proportion from the wrist, extending it self straight to the root of the Ring-finger, by the side of the Auricular, or little finger designeth prosperity.

33. Lines going from the natural Line to the Table-line, making a triangle with the Table-line, Goods and Riches to be given him.

34. A Star in the quadrangle, or table near the natural line, promiseth Riches and Substance in its defined time, if he have been poor, he shall be made Rich, and want nothing, because he shall enjoy the wealth of others.

35. A

35. A Red Star in the midle of the Quadrangle and broad in the extremities, this intimates a man infinite solicitous about such Riches, which he shall never attain.

36 A Crosse in the Quadrangle, noteth poverty in the first age, in the second not over rich, but in the third age *Want*.

37. The Natural line extending it self over the mount, or percussion of the hand circular, denotes indifferent Riches in young years, but in the last age, (without great providence,) want.

38. A right line and of good colour from the beginning of the natural line, and ending at the root of the index, promiseth Riches, although fortune her self should be opposite, yet chiefly in the first age.

39. The former line, extended to the root of the midle finger, signifies Riches in the second age of Life.

40. If the same line extend to the Ring-finger or the little finger, then Riches will come in the last age.

41. Four lines equally distant in the side of the mount of the thumb, towards the *Arm* or *Wrist*, ettending themselves towards the most eminent parts of that mount, it is a signe of Honour and Riches in the first age, a Star there, *Idem*.

42. If the foresaid lines are near the juncture of the thumb, the former good fortune will come in the second age.

43. If the foresaid lines are near the nail of the thumb, then the said Honour and Riches come in old age.

44. Several lines in the wrist, cutting themselves in a due proportionate distance, like dice, or chequerwork promise Goods and Riches in old age.

45. A Star, or Triangle in the wrist, well form'd and dispos'd, denotes Riches in old age.

46. Four lines in the wrist cross the arm, the two superiour next the hand being larger then the other inferiour, the inferiour next the arme being subtill and small, they promise Substance, and Copious Riches, to

midle

midle age, but after midle age expect a Diminution of Riches, and debility of strength.

47. The two inferiour lines, if they are large and well formed, and the two superiour be small and slender, they denote eighty years of age, and that in the first and second age the person shall experience poverty, after that Augmentation of estate.

48. If the first line be grosse, and the second slender, the third again, grosse and full, and the fourth subtil and small, In the first age is promised Fortitude and Riches, and in the second age a deminution of both, and so likewise of the other be they, full, or small alwayes observing that the grosse and full lines, signifie good and increase, and the small, Diminution and decrease of good fortune, and every line in the wrist represents the time of twenty years.

49. If the first line in the wrist be discontinued and crooked, and the rest strait and right, debillity, and egenity is signified in the first age, and the remainder prosperous and happy.

50. If Characters like angles be found in the wrist, or between the lines, they denote debillity of Life and Goods, and that the person shall be laborious without honour, of mean wit and ful of vice.

51. A Shield, Triangle, or sperical form in the mount of the Index, well formed and conditioned, if his Condition was never so poor from Infancy to the end of youth, yet he shall be opulent and Rich.

52. *A. B. C.* or *D.* In the mount of the little finger evil coloured, they denounce poverty to midle age, and afterwards riches, to the end of life.

53. The Mensal line much branchy, and the branches tending towards the superiour part of the hand, they attest an affluence of all things, and the more the branches are extended, the more in old age Riches shall abound, but if they cease their extention, the abundance of Riches shall cease.

54 Slender branches in the end of the Mensall-line, verging towards the superiour part of the hand being well

well coloured. they signify a restauration of goods in the second age of life.

55. The Mensal-line forked in the ends, intimates the person to sustain a laborious life, even untill twenty years of age, afterwards his sorrows ceasing, he shall exprience, much increase of good fortune.

56. The triangle flexed, and higher then the angle of life, it denotes poverty and debillity of life, yet in old age, he shall be delivered from his penury.

57. Branches passing from the line of life, transiting the triangle, also cutting the natural line, after adversity, prosperity shall succeed.

58. Crosses or stars in the mount of the hand denote the acquisition of riches with great labour, but in old age with honour.

59. All marks upon the mount of *Jupiter*, which is the root of the fore-finger, (except like ladders or grid-irons) signifie Ecclesiastical preferment and benefit by Ecclesiastical persons.

60. Two lines crosse the mount

of *Mercury*, the person is fortunate.

61. Two Stars, or Crosses, or little lines like minnum's at the root of the Ring-finger on the mount, promise wealth by womens means.

62. Two lines deep, and straight, Crossing the first joynt of the Ring-finger plainly and certainly discovers much riches by wives.

63. The Letter *B*. in the triangle promiseth Riches, and familiarity with Princes.

64. A Star upon the mount of *Jupiter*, or the *Sun* promiseth Dignity, Princely Regency, or a Crown.

65. A Line from the root of the little finger, to the second or third joynt, of good and equal proportion and the mount well proportionated, and not afflicted, promiseth preferment, and Magistracy, to the person.

66. Many short, and even, cutting transverse, the midle Natural line, or the Hepatika, that person is put upon much business, and designed to places of Magistracy and Honour.

67. Many small and clear lines in

in the finger of *Mercury*, the person is addicted to Musick, and if he practice it, he grows rich thereby, especially if he have other good marks in his hand; these lines also signify one of a close mind, & secret Spirit.

68. The mount of the thumb being full of little rimularies or clefts, signifies Fælicity and good Fortune in Cattel.

69. In the figure before going, observe the mount of the thumb, and those many grosse, short and little lines within the Circle; This is the Character of an ungrateful person, and one that will borrow, or take all you will give him, but never give you thanks, or pay.

The following Aphorismes, and Hands shall demonstrate poverty, losse and universal misfortune, by Imprisonment, and many other wayes.

1 A Mark like a ladder depainted in the mount of the fore-finger, signifies a man poor,

suffering losse and dammage.

2. The vital line short, sending branches below notes poverty with ill fortune, and to be deceived by his own Servants and Strangers.

3. The Mensal line sending hairy branches towards the table, denotes losse, misery, and ill fortune.

4. The Natural line touching in circular manner the mensal demonstrateth great losses, and sad misfortunes.

5. The mensal line naked without branches, and touching the root of the index, prognosticateth poverty, losses, shipwrack of fortune, and calamities.

6. A Semi-circle gross in the bottom of the Annular finger, discovers an unhappy man, and of evil mind, and resolution.

7. The fingers, standing at a distance, and much dispersst, notes poverty, misery, and confident loquacity, as is manifest in the generality of beggers.

8. Many little lines on the mount of the middle finger, and more

more then any other place, especially the line of *Saturn* descending from the wrist to them, denotes the man alwayes conversant in continuall labours, sorrows and troubles, and oppreſt with poverty, if it hap to Princes it hath the same signification for many Princes having the mount of *Saturn* conglomecated with many lines, have been expulsed their principallities, and possessions, and this is chiefly to be understood of *Saturnine* insortunate persons.

9. The Mensal closing and making an angle with the natural line, denotes a deminution of the goods of Fortune, as oft hath been experienced.

10. Many little lines intersecated in the mount of the thumb, being not straight, nor perpendicular, indicates a man suffering many things for riches.

11. Four marks or Fossulates, like puncts in the palm of the hand, being blackish, prenote tribulations, and poverty.

12. Certain crooked uneven lines in the mount of the hand, near the natural,

natural line, and a certain line seperating from those lines towards the wrist, signifie a man alwayes a borrower, never intending to pay, but ever remain a misserable debter.

13 A certain oblique crooked line in the midle finger, declares a perdition and losse of all the donations of fortune, as also of honour and riches.

14. A triangle in the first joynt of the midle finger threatens detriment, and the highest of misfortune.

15. A line semi-circle, and gross extending from the root of the ring-finger to the midle of the same, noteth the person to abound in debts, of evill qualities, and unhappy, and of most malignant Spirit, and if such a line be found under the root upon the mount of the same finger, and the mount be raised and well conditioned, it shews a man able to shun the aforesaid evils, by his own diligence and industry, the same may be said of any the other fingers, if the like Characters be there found.

16. A line in the beginning of the

the vital line extending towards the concavity of the hand, threatens poverty and much ill fortune.

17. The Rascett a oblique discontinued, and intersected, attesteth a miserable vagabond.

18. Lines intersected like a gridiron, in the mount of the index, denoteth misery.

19. The fingers grosse and short with great joynts promise misery, and ill fortune, and he that hath the last joynts thick and everst turning backwards, such a one though he were rich, yet in succession of time, he shall become poor and needy.

20. The table-line directed to, and ending in the root of the midle finger, it signifies want, ignomy and shame.

21. The Mensal line divided by certain little lines, signifies the losse of goods, by reason of enemies, but if those little lines transit the mensal, and passe over it, then this prejudice by enemies is now in acting, or hath lately been; (Note) that this table-line ought to be profound of good appearance, free from

crosse,

crosses, and well coloured, being so, it signifies good, but being otherwise, the contrary; We are to note that the antient Fathers, as also the Modern Writers fully agree that the table line hath the signification of enemies, and so the Mensal line and the quadrangle, are the ostensive marks of enmity.

22. The Natural line passing the concavity of the hand, denoteth some hardship, and a careful laborious life.

23. The nails plain and pale, testifie misfortune.

24 The letter *E.* in the triangle of *Mars*, notes adversityes, and experience of many evils.

25. A crosse in the quadrangle, being of evil disposition and colour, crooked, winding, wrinkled, and unequall in form, is a very bad signe.

26, Branches in the end of the vital line verging towards the wrist, threatens poverty and misfortune, especially in old age.

27. Fleshy nodes, or risings in the skin, suffused on the root of the index finger unto the second joynt,

or

or about the midle of the finger, signifie inordinate labour, continued painfulness and adversity of body, every one of these joynts being unfortunately marked, signifie misfortune, according to the signification of the Planets, to whom these mounts are appropriated.

28. The line of the Sun, oblique and ill posited by reason of the essentiality of place, and that it be contexed, and obsessed with other lines, it denotes misfortune with Princes; and therefore they want the presence, and conversation of Princes, who have such a line, they are not good for Courtiers.

29. Such a line crossing the Mensal, and stretching over the mount of the Annuler unto the root thereof, denotes the infortune of enemies, as also defamation and misfortune with Princes.

30. The line of the Sun is of greater vigour and efficacy than the other lines cutting it, therefore it being most conspicuous, denotes deliverance from misfortunes, but observe how many lines crosse the Solar

lar line so many bitter enemies they are, greater or lesse portended, according to the present magnitude, and parvity of the lines; some are of opinion that when this line is cut or broak off and discontinued, and no branches cut or intersecate the same, that such a one will shun the presence of his Prince, as apprehending his Life in danger, and the more he fears and is in danger, the more pale the lines are in colour.

31. A Scale, or steps like a ladder in the mount of the index, if there be hollows and Scissures annexed, with many transverse lines, this argueth Dammages, Persecutions and snares of great Princes.

32. Four or five lines cutting the table line against the mount of the midle finger, denote labours, anxietyes, and troubles by Princes or Great Men, and losse of Substance.

33. More lines in the mount of *Saturn* then else where, threatens Losses, Labours, and Inconveniencies.

34. Fingers thick at the joynts

and

and ſmall elſewhere, denote a laſcivious perſon, and one that uſeth all means to get in debt, but never cares to come out of it.

35. The *via lactea*, or a line extending from the wriſt to the root of the little finger, marked and cut with croſs lines, prognoſticateth, Hurt, Loſs, Dammage and Misfortune by women, and their means.

36. The mount of *Venus*, eminent and ſwelling, ſoft and tender, beſet or croſſed with many lines, chequer-like, argueth much evil to a man, by reaſon of women in reference to his Houſe and Family.

37. A ſemi-circle line in the triangle, near the ſupream angle, whoſe hornes verge towards the fingers, note troubles, and diſturbance about Houſe and Family.

38. Many lines extended from the menſal line, to the root of the midle finger, ſhews Troubles, Sorrows, and Afflictions, he which hath ſuch lines oft ſuſtains Captivity, Impriſonment and Wounds; ſo many lines as paſſe through from the line of life to the root of the finger, ſo many

many times the person shall be put in prison, but if they go not quite through, the party may be arrested, and in danger of Prison, yet not be put in Prison.

39. Lines from the hollow of the hand cutting the Table-line, and extending beyond the juncture of the midle finger, were he *Generall*, *Prince* or *Emperour* of the whole World he would dye in bonds.

41. The mount of *Saturn* depressed, pale, shews the party so unfortunate, that he hardly scapes a prison under-ground, a Dungeon.

40. The line of *Saturn* from the wrist, transiting the mount of *Saturn*, touching the root of the midle finger, threatens Imprisonment, and usually in a Tower, or Ruine; Stars, Crosses or ill marks upon this mount of *Saturn*, signifie the same.

41. Certain little lines by rowes, ascending from the wrist over the mount of *Venus* to the root of the thumb, signifie the Party to be spoyled, Robbed, Taken or Banished by his Kindred, Neighbours or near Acquaintance.

42. An

42. An oblique line, discontinued, and cutting the triangle, denote a person of a blockish Condition, obtuce wit, and obnoxious to Imprisonment.

43. Two lines extending from the wrist to the root of the little finger, bespeak a man, a Vagabond, Servil, and subject to great Captivity.

44. Observe how many lines cut and crosse the table-line, over against the mount of the midle finger, so many times will he be injured, Stopt or Robbed by Hy-waymen, or Murtherers.

45. A line, grosse in the midle like a hole or holes, pitted, from the first joynt of the little finger to the second, denotes a thief, and that shall suffer punishment by the same.

46. A hole or dent in the midle of the natural line, describes a thief.

47. A certain crooked obscure line in the root of the little finger, declares a vitious person if it extend far towards the midle of the hand, it denotes a thief, or one that shall suffer cause of suspition of theft.

48. Right

48. Right lines between the first and second joynt of the fore finger, look how many lines are there, so many wounds on the head the person receives.

49. Two lines transversing upon the mount of the thumb, that party will be unfortunate, having great strong and powerful enemies.

50. Crooked lines in the second joynt of the Ring-finger, signifies a wound, or bite by a horse.

51. The table line joyned to the midle natural line, near the supream angle, making an angle therewith, threatens so great misfortune that the person shall be weary of his life, and with he had never been born.

52. Two lines betwixt the first and second joynt of the thumb, signifies the person to be given to play, and shall incur great danger, dammage and peril thereby.

53. More lines in the finger of *Saturn* then elsewhere signifies poverty, wrath and lasting anger.

54. The finger of *Saturn* fuller of lines then others, denots a great passion and imperfection of the nervs, inclination to the palsy.

All

These two following

Figures, In all their Characters, denote Poverty, Want, and ill fortune.

ALL Persons by a certain *Natural* inclination, greatly desire to know the length, and *period* of their lives; therefore shall this in the next place be the subject of our discourse, for if the life of a person appear by the hand to be short; Its in vain for the Chyromancer, farther to examine as concerning his State,, future Condition, Ingenuity, Manners, Preferment or the like, or of any thing tending to a long life, that cannot be accomplished in a short, and indeed this ought to be the first observation we make in the Method of judgement.

But before we come to the particular demonstration of the signes of long or short life, its necessary to propose these eight following general rules.

First, When it haps that the vital line, or line of life, be disjoyn'd or discontinued, and that discontinuation of the branches, extend towards the mount of the thumb, and there desist or end, it sheweth the period or term of life there to end, according

ding to the dimensions of the hand, in the measure of time before treated of, although the *Saturnine* line be continued, and many other good marks appear in the hand.

Secondly, When the line of *Saturn* suffers a fraction, and is broken off in the hollow of the hand, before it touch the natural line, and there appear branches in or near the Natural line, its alwayes a signification of eminent peril of death, by reason of some infirmity, or Acronick distemper, and it is a receau'd opinion that circular figures in the Natural Line, intimate murther, yet there be very few, that well, or any whit understand this position.

Thirdly, Its to be noted that the *Saturnine* line most commonly supplyes the place of the vital line, principally when it is bowed and reflexed towards the superiour part of the wrist, above the mount of the thumb; and the Natural line appeareth in or against the place of that fraction, inclining towards the *Saturnine* line, and when the *Saturnine* line by circumflexion which it makes

makes about the mount, inclines towards the inferiour part of the wrist, it signifies the longer life.

Fourthly, It is to be noted that about the roots of the fingers, are those lines and Characters that denote hurts and wounds in the whole body, as those in the root of the *Index* or forefinger, shew hurts or wounds on the head, on the *Midle finger*, on the breast, on the *Ring-finger*, wounds and hurts about the reynes, on the *Auricular* or *little-finger* those wounds that may hap to the Arms, Hands, Leggs and Feet, the parts of the body are to be observed, according to the position of the Characters before named, as they incline to one part more then another, as those marks about the forefinger, if they appear about the midle of the root, of the finger, then they shew wounds on the head, towards the hinder part, the *Occiput*; If they appear on the lower part of the mount towards the midle finger, then they denote wounds towards the forehead, or neck, and by so much as they incline nearer the midle

finger, by so much they shew wounds nearer the shoulder, that have been, or will be, those Characters as shew wounds on the breast, are the lines on the root of the midle finger, and if they incline too, the anterior part next the fore-finger, then they denote wounds on the breast, if on the midle of the mount, then on the back, or back-part, or sides between the back and breast, as their position is from the midst of the root towards the ring-finger in like manner are we to judge of those that appear on the ring-finger, and from the midle of the root to the out side towards the Auricular or little finger, these denote usually infirmities or hurt in the Genitalls, and those which are near the root of the little finger, signifie wounds on the thighs or hipps, and those on the midle of the little finger signifie wounds, or hurts on the feet, and the nearer to the lower part of the root, or outside of the hand, the more near to the lower part of the Foot, or Toes, Knees, or Ancles which are the lower part of the thighs, and legge.

Fifth.

Fifthly, Those lines figurated in the vital line, as they constitute divers forms, so they have different significations, when they make a long form, and are not like trenches, but appear as a formal line so far as they go, these signifie wounds by Iron, if circular or semicircular, then wounds are generally signified, if like trenches in the vital line, they signifie blows or hurts by some other means, but lesse perilous, as to the matter of life, but if they appear, not square or long, but like pits, or holes, and look withal red, then they signifie blows, or wounds in the head or death.

Sixthly, Many are mistaken in the terms of *Tumida*, or swelling, and *Grossa*, or broad belonging to the lines, supposing these terms to signify one and the same thing, when as they much differ in their signification, a line is said to be grosse when it is deep, and when it keeps the same latitude in the superficies, as it hath in its profundity, but a line is said to be tumid or swelling, which hath somewhat of depth, and spreads in

the ſuperficies, and is dilated towards the palm, the natural line poſſibly may be found tumid in the beginning and end, and hath in either, in a manner the ſame ſignification, but if it be tumid in the beginning, it hath the more malevolent ſignification, it ſignifies blood, and that the party ſhal deſperately wound others, but when in this tumiddity there appear little trenches, ſomewhat circular and of evil appearance, this ſignifies murther, and the more of theſe marks, the more murthers are ſignified; The ſame evil is ſignified when the ſupream angle is ſomewhat dis joyn'd or ſeperate, and that ſpace ſeems to be *Callous* with certain little Foſſulaes, or trenches, of which let every one beware,

Seventhly, We are to underſtand, that as oft, and wereſoever we find the principal lines *Bifurcated*, they commonly ſhew duplicity of heart & mind, and chiefly according to the ſignification and nature of thoſe lines yet this hath not alwayes its ſignification, for whenſoever the vital line is forked in the beginning,

it

it signifies Honesty, Justice, and Fidelity, the reason is, because it shews a man *Callid* Astute, and secret in his carriage; but when the vital line is forked in the end, it is not much commended by the Masters of this Science, the Reason is because, in the beginning of the vital line, the first and second age of man are demonstrated, in which times the power and virtue of natural heat abounds, by which means, they are strong, and will not permit themselves to be occupied in sordid and vile actions, because the vigour and virtue of natural heat predominates, humidity, and frigidity which are the causes of infirm, weak actions, and instability in youth, which vigor is not retain'd in age, from whence it comes, that they that have the vital line forked in the end, in youth, are rendred unfaithful, unstable, and not to be trusted as serious friends, for this *Bifurcation* at the end, denotes much frigidity, which is onely proper for age, therefore in age this betokens good, because it denotes a refrenation from rash actions, and

the temper most proper for age.

Eighth, The Liver line in any manner forked at the ends, signifies alwayes evil, because it denotes, an evil Complexion, and an impotency of Natural heat, from whence proceeds malignity, and double deceptious dealing.

Ninthly, The Natural line forked towards the percussion of the hand, signifies alwayes evil, and if it be not by little branches united to the vitall line in the supream angle, it implies a laborious, and a troublesome life.

Tenthly, And lastly, we are to remember & heed, that whensover we observe any line that indicates long or short life, we are to have recourse to the vital line, according to which proportion, comparatively the line is to be judged, as we have taught in the rules of mensuration, thus for in generall.

In the next place, as all men have a desire, and propensity, (by Natural inclination) to know the period of their lives, whether long or short life, for if short life appear, in vain is it for the Artist to make any proceed in the State, Condition, Manners, and particulars of the person, therefore we shall insist on these particulars and first of long life.

1. THe Line of Life extending to the wrist, continued, and of Equall Latitude decently Broad, Deep, and Equal, and well coloured, notes a long life.

2. If the line of the brain, of Sence, of the Head, and midle natural Line (which are all one) as are declared in my first Vollumn of Palmistry be of good and equal latitude; profundity, well articulated, extended to the top of the mount of the Moon, or Percussion of the hand and not beyond, this promiseth

long life, and giveth strength, and audacity, if this natural line, in the superiour part constitute a right angle, or near unto a right angle, it shews long life, but if it make an acute angle with the line of life, the person shall be of a crafty, fearful, and wavering unconstant Nature.

3. The Line of the Liver sufficiently long that is to say, extending to the midle of the natural line, deep, large, continued and well coloured, it denotes a goodness of the liver, and of Digestion, and to consequently long life, if the basis of the triangle (which this line makes, be right and large, and in the midle a little divided with certain small Rimulaes, and of good colour it attesteth a good disposition and long life.

4. The *Right Angle* straight, well appearing and of *good colour* denoteth goodness of the heart and blood, strong, vigor, and vitals, and so by onsequence long life.

5. The left angle right, or near thereunto, shews a good constitution together with long life.

6. The hands big and well proportioned

portioned in every part, according to quantity and quallity, argue a good Complexion of humours, and so consequently length of life.

7. The hands fleshly, and contracted with a good solidity, demonstrate long life.

8. If in the midle space, between the lines of the triangle there be a plain and smooth place, and well coloured, it manifests a good, and sound complexion, and consequently length of life.

9. The Line of *Saturn* straight, not intersected, and joyn'd to the midle natural line against the finger of *Saturn*, or extending it self near thereunto, the triangle it makes, keeping its due proportion, dictats a long life.

10. The Table of the hand constituted with equal space, indicates a good complexion, and so consequently a long life.

11. A certain line passing from the wrist through the concave of the hand, toward the mount of *Mercury*, (called by some *Via Lactea*) continued, and converse with the Natural line, witnesseth a good constitution,

with agility of mind, and so length of dayes.

12. The Mensal line continued sufficiently long, Deep, Broad and Strait, signifies a nature sound, of good digestion, a right proportion of the Radicals, and vitals, and consequently long life; It is to be observed that the term or end of this table line is perfected two wayes, some say if it end against the midle of the mount of the midle finger, diametrically, its of the best signification, others, that if it extend or touch the beginning of the mount of the Index, especially if it incline towards the root thereof, its of special signification, but either of these opinions are true, and the termination or ending good, so the line be of equall form, and well coloured.

13. The space of the wrist clear, and well coloured, signifies a good complexion, and by consequence, length of life.

14. The Tubercle, or mount of the thumb, decently round, fair and well coloured, with a good complexion, confirm a long life, the same

same when all the mounts of the hand and fingers are of a decent eminency, and well proportioned, they indicate long life.

15. The triangle Æquilaterally and well proportioned, if it be of clear, fair lines and well proportionated, it is a signe of equality of humours good temperament, and so consequently long life.

16. The Sister of the line of life, arising from the supream angle, passing by the mount of the thumb, and extending near so far as the wrist of the hand or there abouts, it is a sign of long life and luxurie.

17. *Corvus* Is of opinion that when the natural line passeth the mount of the hand, it argueth long life with want, poverty and evil complexion of humours, for nature is signified to be superfluous herein.

18. Few lines in the mount of *Venus*, or the thumb, shew a rarity of infirmities health of parts, and consequently long life.

19. The Table line casting two or more branches to the midle of the index and line of life, argues long life.

20. *Teeth*

20. *Teeth* big, thick, or long argueth long life, no principal cause impediating, for amongst the *Phisiognomists* there is not a signe of such excellency and valour, as that which concludeth simply without any other additional Significations, because it shews the specifical and occult virtue to be well fixed, and also representing the vivacity and strength of the radical moisture, and the vitallity of the Natural Spirits; as also the strength of spermatical Spirits from the first of Generation. It oft-times is the practise of ignorant illiterate people to judge of the length of life, without the concordency of causes, and comparing one to another, as likewise it is an errour in them that pretend to know the period of life by any other way or means, then by those grounds and rules of mensuration before in this work propos'd the common way that *Tricassus*, *Cocles*, and others have used refer to the common ages of man seventy years, beyond which they give no grounds or rules of judging, when as we see by experi-

ence,

ence that many persons live to eighty, ninety or a hundred years, which by our Rules of Mensuration may be observed upon the line of Life, many who might happily protract their dayes to a great age by intemperancy, anticipate the same, and through indiscretion, abreviate and shorten that sweet time which otherwise they might comfortably enjoy, would they with reason resist their natural inclinations, therefore we ought not rashly, and unadvisedly judge the time of life, because the Almighty hath determined the period, beyond which a man cannot passe, as he hath likewise delineated in the hand as may plainly be read, but it is no where said, that a man may not abreviate by anticipation, the time of his life if he resist not the exorbitant inclinations of Nature, wherefore in judging of Life or Death, let our reason, carefully discern, between a man of a temperate and intemperate life.

21. Faif Lines in the root of the Index or forefinger, arising from the root of the finger over the mount,

Ecclesiastical preferments.

mount, or stretching towards the root of the finger, from the supream angle, declares long life, Ecclesiastical or Law-Preferments.

22. Two or three little lines from the root of the fore-finger, or lines paralel, or a perfect crosse, or a Star, or a round sperical figure, all argue long life and Ecclesiastical preferments, to prelacy or the like.

Fortune by women.

23. A Star without-side the index-finger discovers a man to be luxurious, yet shall have good fortune by women, and come to great Honour and Riches by them, and long life.

24. The Letter *C*, or a semicircle on the mount of *Jupiter* promiseth long life and good fortune, and riches by women.

25. Certain little lines parralel to each other on the mount of the Annular, or Ring-finger, or little lines like Crosses, or Stars, promise Riches and good Fortune by women.

26. Two lines deep and straight on the first joynt of the Ring-finger doth most certainly promise much wealth by wives.

27. Four

27. Four lines going over the wrist transverse and straight, signifie Honour, Riches, and Inheritance by the death of others.

Of such that shall receive Inheritances by the death of others.

28. If there appear on the hand near the wrist a triangle, or two, with Stars or lines, and make an accute angle, these signifie long life, and great Inheritance from or by the dead, and promise in age, *Honour*, *Riches*, and a *Quiet life*, and the more good, the more *Angles*, *Lines*, and *Stars* are found therein.

29. Two lines from the first joynt of the thumb, towards the line of life, these promise great Inheritance by succession from the dead, but if there be but one line, then small Inheritance is signified, but the more in number they are, and of good appearance the more, the more greater good they signifie, yet not without contentions, law-suites, and controversies.

30. A star in any part of the triangle promiseth the party to gain inheritance of the dead, and the more Stars the oftner, as in the figure following.

31. The

31. The Sister of the Naturall Line (as in the figure following) clear, and well appeaſing, ſignifies inheritance to come, how much the better the line appears, ſo much the greater the inheritance.

32. Various lines, chequer-wiſe appearing in the wriſt, at a formall diſtance, prenuntiate Inheritance to come.

32. A Star or triangle in the wriſt of the hand, preſages future Inheritance but not till old age, or there abouts.

Of the quantity of Wives or Husbands.

33. Lines extending themſelves from the root of the thumb, over the mount thereof, ſo many as there are in the hand of a man, ſo many Wives, or Women, as Wives, he ſhall have; the ſame in a woman, ſo many husbands, or lovers-like husbands ſhe ſhall have, if theſe lines be right extended and fair, ſo many *Wives*, or *Husbands*, the perſon ſhall be married unto; but if one line be greater then the reſt, then the Man ſhall have one Wife, or the Woman one Husband, greater in Riches and Dignity then the reſt.

34. As

34. As many lines as cut the first joynt of the Ring-finger, (as appears in the following figure) so many Husbands or Wives shall the party have.

35. Lines on the mount of the hand at the end of the Natural line, (as in the following figure) so many lines as there are, so many friends it promiseth, of Strangers. *Friends.*

36. But the like lines inclining towards the wrist, declares so many Friends of the same Nation and Country.

37. Certain little lines cutting the line of life, being well coloured, so many as there be, so many Sons they promise, both in the hand of man or woman. *Son.*

38. A certain line, *Right*, *Subtill*, and well *Coloured*, tending from the mensal line to the root of the little finger, noteth in a woman virginity, or chastity. *Chastity.*

39. A that equal line transiting the mensal line from the natural, towards the auricular finger (as in the following hand,) denotes *Virginity*, and

and Chastity, and the grosser, and more equal the line is, the better signification it hath.

Easy Delivery. 40. That Woman who hath the principall lines strong, keeping a due proportion, and proper terms, all the lines being straight and fair, these presage *Safe*, *Quick*, and *Easy* deliverance in child-bed.

41. The palm of the hand, long and broad, shews facillity in Childbearing.

42. The triangle, straight and well disposed in the hand of a woman, indicates to her, ease, and speed in delivery.

Fidelity. 43. A Round sperical mark, or a triangle in the mount of *Jupiter* denotes Wisdome and fidelity.

44 The letter *C.* on the mount of *Venus* denotes a person faithful and true.

45. The vitall line straight, subtill and well coloured especially towards the supream Angle, noteth a man of sound Councel, of a subtill intellect and faithful.

46. The Right Angle straight and well appearing, argues a good complexion,

plexion, good manners, and consequently fidelity.

47. Lines branching like palm branches in the beginning of the natural line, verging upwards, indicate fidelity.

48. The table line continued sufficiently long, deep, broad, and straight, denotes a good complexion, good nature, and by consequence fidelity.

49. The Quadrangle right, and well coloured, promiseth rectitude and fidelity.

50. Two lines, straight, and equidistant in every juncture of the fingers, except the thumb, signifies the person, man or woman, faithful, and of much truth.

This Hand Contains all the Significations

Of the foregoing Aphorismes.

Characters and Marks in the hand that signifie short Life, Lust, Concupiscence whoredom, and many other Qualifications, behold the Figure following.

1. THe Natural line not passing the Diameter or midle of the mount of the midle finger, signifies the party to dye in youth.

2. The midle Natural line, pale of colour, subtil and small, argueth debillity and weakness of the brain, and complexion, and so consequently, short life.

3. A certain little Crosse in the end of the midle natural line, opposite to the midle of the midle finger, or the Ring-finger, signifieth death within a year, or there abouts.

4. A sperical figure like a round (*O*) or a figure like a Y. near the vitall line, discovereth many weaknesses and infirmities if it be in the superiour part, *i. e.* In the begin-

ning

ning of the line, it sheweth them past, if in the inferiour part, it noteth infirmities to come, and death nearly approaching, if in the midle of the vital line, it discovereth the party to be afflicted with present debillities, and infirmities.

5. The midle Natural line transiting the mount of the hand, implies brevity of life, and the party to be much afflicted with Rhume in the Head, and the more it descendeth to the inferiour part of the hand, *i. e.* the outside of the hand, the more speedy death it signifies, but from a wound,

6. The Mensal line making an angle with the Natural line, indicates a short Life.

7. The shortnesse of the Vital Line indicates a short Life, unlesse there be a good appearance of the Sister of the Line of Life, or any other significant Line.

8. An imperfect triangle in the hand not appearing alike in any part, affirms shortness of life, especially if the lines be small, fracted, or hairy.

9. The Table, Line bearing an unequal

unequal distance from the Natural Line, discovereth an evil, and bad complexion in the party, and consequently short life.

10. If in the midle space between the triangle Lines, there be not a comly plainenes, but of evil aspect and colour, it denoteth a defect of heat, and so consequently brevity of life.

11. The mensal line not keeping a trine proportion, being evil proportioned and evil coloured, fracted, or hairy, is a signe of short Life.

12. The Hepatick or Liverline, not observing a trine proportion, and being intersected with many little, small lines is a signe of short life.

13. The teeth rare and small, denote brevity of life.

14. The Line of life continued, broad, deep, and well coloured to the midle, or more, or less, shews health to that time, according to the usual proportionate time in the foregoing mensuration.

15. Let what signes of Death will be in the hand, if the triangle be

be found equilateral and well proportioned, there is less danger.

16. The Sister of any line being directly against the fraction of any line, much abateth the malice, and the evil signified thereby.

17. Two Sisters of the line of life, on both sides a fraction in the line of life, do consolidate the line, and signifie the less prejudice.

18. It is not to be forgotten that the position of the mensal or table line, in its continuation, discontinuation, obliquity, punctation and fraction is the Radix, and signal of sicknesses and imperfections.

19. A figure like a ring-worm in the mount of the thumb, indicates much sickness if not death.

20. A grosse line coming from under the thumb, from the outside of the hand, cutting the Vitall and Natural line in the manner of a semi-circle, threatens untimely and suddain death, by intoxication, poyson or the like.

21 The Vital Line, interrupted,

rupted, and reflexed towards the mount of *Venus*, noteth a mortall

infirmity, but if it have branches, it is the better, behold the figure.

These following Aphorismes, and answerable Characters in the figure fore going in the hands of women, denote Lust, and commonly whoredom.

22. A Line grosse, and crooked from the root of the little finger to the Mensal, Denotes a person of light behaviour, and most commonly a Whore.

23. Lines Chequer-wise in the mount near the wrist of the right or left hand, denotes women superlatively lustful, with infinite appetency and desire to love the company of men, and so lustful as to delight in nothing more then variety, and not satisfied in Stuprating, and prostituting themselves, but chiefly if these be of various form and colour.

24. Little red puncts or points in the root of the little finger, clearly denote Whoredom and Baudery, and the more they are, the more unsa-

unsatiableness is signified.

25. A Crosse in the mount of the hand, near the wrist, and the Vital Line, whose branches being intersected by an other line, declare the most of wickedness in a woman, she is superlative in Whoredom.

26. A thick, dark redness of the skin in the face, not clear implieth great Luxury, and argueth a woman to be given to Gluttony and drink, and the more it is of this nature, the more she is Luxurious.

27. The *Via Lactea*, or *cingulum veneris* in the hand of a woman, denotes her venerial.

28. The table line forked at the end towards the fore finger in a woman, such is, or will be a Cuckquean or Lemmon.

29. The Natural line forked in the end towards the Liver-line, denotes a light person.

30. The Vital Line, in the superiour part red and crooked, signifie Luxury.

31. The Sister of the Vital Line, upon the mount of the thumb, long and reddish, is the signal, of one that is Whorish.

 32. The

32. The mount of *Venus* high and elevated with a multitude of Crosse irregular lines, is a signe of *Lightness.*

33. The table line *Small,* and *Forked* and the mount of *Jupiter,* eminently rising, in the root of which are little marks like pricks, differenced apart, usually signifie a man to have more then one wife, and a Woman to have more then one husband.

34. A Little crosse between the first and second joynt of the fore-finger, denotes great strength and desire to Luxury, and the man to be a *Mastuprator.*

35. Two or three Stars or more, upon the mount of the thumb near the arm, denote defamations, and accusations, by reason of women, let such be the more wary of their company.

36. The line called *Via Lactea,* in both hands, conspicuous and plain, is a very great signe of effeminacy.

37. The tubercle, or mount of the thumb, craticulated like a gridiron, or chequer-work signifies, that person

person shall bring himself to poverty and want, the same if the like figures be upon the mount of the little finger.

38. A line extended from the wrist over the palm of the hand, towards the little finger, called by the *Arabians Via Lactea* crost, or cut with many lines, or with one as a crosse, apertly shews, great dammages, losses, ruines, in comodities and ill fortune by means of Women, and imprisonment, as hath been too often experienced.

Imprisonment.

39. Black spots in the nails oftentimes denote Imprisonment, as also declare great Cares, Vexations, Affronts and Disdain.

40. A star, or grid-iron on the root of the finger of *Saturn*, threatens servitude, and Captivity.

41. The Line of *Saturn*, passing from the wrist quite over the hand, to the root of the finger of *Saturn*, and be crossed by other lines, it threatens *Auxieties*, *Flights*, *Persecution*, *Imprisonment*, and *Accusations*; and finally whatever can conduce to a wretched, miserable life.

Theft. 42. A Sperical figure in the end of the thumb near the nail, (as in the former figure,) denoteth the person to be a *Thief* and threatens Hanging.

Difficulty in Child-bearing. 43. The table line ending between the midle finger and the fore-finger in the hand of a Woman, signifies death in Child-bed, or grievous, dangerous Accidents.

44. A grosse line or lines between the little finger, and ring-finger, indicates great pains, and Difficulty in Child-bed, but if there be any fraction in the Vital line; or that the Natural line have fractions in it, or be evil disposed, She certainly dyes in Child-bearing.

45. A Line grosse, and red, between the Index and midle finger, as in the foregoing figure presageth death in Child-bed.

46. The palm of the hand narrow and straight, threatens much danger in Child-bed.

47. The table line small, hairy, and intersected with lines, shews great danger in Child-bed.

48. The triangle evil formed in the

the hand of a woman, with intersected lines, prenuntiateth peril of death in Child-bed.

49. Ungrateful persons are above all to be avoided, seeing ingratitude is the greatest crime, and such persons are known by their hands if they have a semicircle, like a *C.* on the mount of the Sun, besides, this noteth him to be guilty of most bad qualities. *Ungratefulnesse.*

50. Many Lines small, scattering, or conglomorated together in the mount of the thumb,, declare infidelity. *Perfidiousnesse.*

51. Two Lines, circling the thumb, in the last joynt, without incission, argue a perfidious person, the same if they mutually cut each other.

52. The table line crooked, and bearing an unequal distance from the Natural line, declares infidelity.

53. The Supreame Angle Reticulated net wise, acute, or seperate, prenuntiateth infidelity.

54. Lines like scales, or a gridiron much duplicated on the mount

of *Jupiter* threatens Imprisonments, and Persecutions, and most commonly by means of Clergy-Men, or Church Affairs.

55. Many Lines grosse, and inordinate, and disorderly scattered up and down the mount of the thumb, demonstrate an ungrateful person, and one that will never be true to his Friend.

This being the worst of qualities shall conclude this ill Subject.

As my great Affectation, and desire is the common utillity, and Publick good, so my Study shal be principally conversant about those things which may principally conduce to the benefit of every one in their most helples condition.

AND whereas the Inclination of the body to sicknes, being not timely observed, oft times brings violent sicknes, and accellerates *Death*, especially in the Country, where the poor helpless people (for so in this sence I may call all) by their remotenes *from*, or the want of able means, are supprised with inevitable distempers, therefore I will promise some

some plain Rules how every capacity may perceive, an *approaching* sicknes, and so in time consult the remedy, before the distemper too strongly and violently invade and assault Languishing Nature.

And in the second place, whereas much detriment oten times befall, both the *Sick* and their *Friends*, by reason of the *Ignorance* of their present condition, to the *Sick*, when having the Symptoms of Death upon them, being not known by their Friends, are oft flattered into a careless, hopeless expectation of longer Life, and so frustrated of a due preparation for death; Many evil consequences likewise accrue to the Friends by not observing the *mortal symptomes* appearing, as that they addresse themselves not rightly to the sick, and that very oft, they too long defer the setlement of the Worldly Estate, to their great prejudice, and discontent of the departing creature, wherefore for prevention of these great inconsiderate, yet necessitated inconveniencies, I shall here propound the most, and most

usual Symptomes of approaching death, proper to any distemper afflicting Nature,

And first, *Note these Signes which follow, which being discovered in the Phisiognomy, argue an inclination to diseases, fit to be known of all, especially Physitians.*

ALl Physicalphisiognomists hold, that the Rheumatick distillation of the eyes, being inflamed with redness, argue much super-abounding humidity of the *Brain* and Flegm, and that the ample grosness of the Nostrills, argueth *Dulness*, *Stolidity*, and debillity of Sence and Reason, but when the Nose is *Blewish*, *Wan*, or of a leadish Colour, having little red specks, or veines like *Fibres*, interwoven as it were, this argues a great *Heat*, and drineſs of the *Liver*, so the face *Red*, discovers a *Hot* complexion, *Blue*, *Pale*, or dark in colour, indicates the depth of Melancholly, but if white, and a clear palish hue, denotes a cold and flegmatick Constitution.

The Body inclined to sickness and distempers, is quickly, and timely discerned,

discerned, by observing these following Rules.

At first.

The colour of the Face, and body *Yellowish*, the Amplitude and distention of the veines, a weary, heavy, irksomenes in the sight, a dulnes and unwillingnes to motion and action, shew a plenitude and fulnes of the vessels, repleat with gross humours.

Rule. 2.

The Sence and Animal Spirits oppressed with Melancholly, Heavy, and discontented, the *Face* looking dull, and pasly of colour, swollen, and puffed up, a painful wringing grief in the body, after the reception of food, these Symptomes indicate obstructions.

Rule. 3.

The involuntary falling of tears from the eyes, the quaking of the lips and other members, the oblivion of things past, the ignorant senseleslnes of present, much heat, vehement cold, difficulty in breathing, pain of the head, if these symptomes appear in any critical time, they presage

sage a future conflict of Nature, a sicknesse at hand.

Rule. 4.

The dussines and Rhume of the eyes, the redness of the Nostrils the stretching and extention of the Midrise and short Ribs without pain, difficulty of aspiration, an inflaming, and smiting pain of the head, the Nose and Face, iching pain of the Temples, presage a future, acute sickness, with efflux of blood from the Nose.

Rule. 5.

The sadness of the face, and darkness of the countenance, straightnes of breath, head-ach, the trembling of the lower lip, the spittle much, and thin, the extention of the Navel, in acute diseases, and about a critical day, argues a necessity of vomit.

Rule. 6.

If in a critical day the hair stand up roughly after evacuation, it denotes a good Crisis.

There are many other physiognomical signes, which not only shew the nature and progression of the Crisis,

Crisis, but also the reason of future diseases, and the disposition of the present, which are worth the study of every Artist, but too long here to insert.

Next in these Cannons which follow are explicated, the pregnant signes of approaching Death.

Cannon. 1.

IN this is found an approved verity amongst the most excellent Phylosophers, and by the most judicious Physicians comprobated, that if the sight or image in the ball of the eye of the sick party, appear not as formerly, or wontedly it did, it is a certain Argument of an instant speedy death.

Cannon. 2.

If the eyes sink into the head, hiding themselves in the concavity of the holes deeper than ordinary, it is a presage of Death, unless the Pulse testifie the contary. For a noxious fume from the *Cerebellum*, or hinder part of the brain, penetrating the branches

branches of the opticks, rendreth a Chrystaline contracted hardnes, from when it is, that the eyes in a Convulsive manner are drawn inwards.

Can. 3.

If the eyes (in the sicknes) be turned into a blewish azure, or reddish colour, it is an index of death quickly to ensue.

Can. 4.

When the Nose groweth suddenly sharp, and is pale withall in the time of his painful fits, it denotes the danger of instant death; the writhing or depression of the Nose, signifies the same, as also the distillation of a pale, yellowish water from the Nose.

Can. 5.

If the mouth be observed to open for Aire, as if the membranes, or Ligaments of the jaws were loosed, the disease being violent, prognosticates Death shortly to ensue.

Can. 6.

If the teeth seem smaller and longer then usual, as also being rough, its a signe of a speedy end.

Can. 7.

Can. 7.

If the skin of the face, and other parts, be converted into a pale, yellowish, or ashy colour, it is a bad omen to the sick.

Can. 8.

If the sick party languishing, suddenly grow worse, and after a long pale wandness, his face and cheeks come to be ruddy, it shews the patients Case to be desperate.

Can. 9.

If in the Height of his sicknesse, his breath stink, changing from what it was before, it is an Argument of approaching Death.

Can. 10.

If the sick party, in his extremity begins to *Stammer* and *Faulter* in his Speech, and cannot pronounce his words without imperfection; experience shews it to be a signe of death, in like manner if the voice change small or very hollow.

Can. 11.

If the spiration and breath seem to be fetcht up from the Lungs, with much difficulty and pain, being sumonsly grosse it is an ill omen.

Can. 12.

Can. 12.

If in the extremity of sicknes the roots of the hair, and nails, and teats, and the bottom of the feet change colour into a wan blacknesse, it is an evil signe.

Can. 13.

If the intestines come forth at the Fundament, by reason of acide and sharp humour, death is to be feared.

Can. 14.

If the face and lips suddenly change into a pale earthy colour, it is a signe of Death, especially if the body be very weak.

Can. 15.

The Darknes of the white of the eyes or the ablation of the sight, the writhing of the eye-browes; In like manner the crooked, and wry squinting with the eyes, in acute diseases, signifies evil.

Can. 16.

The smalnes of one eye water flowing from the eyes, & chiefly one eye, a dry bleardnes of the eyes, the sight fixed, A vehement, eager opening of the eyes, white pussels appearing under the eyes, all these are Mortal signes.

Can. 17.

In Accute diſſeaſes, the face ſhining, ſmooth, a flux of the belly, not hungry, and inclining to ſleep, are bad ſignes.

Can. 18.

Sleeping with the eye-lids open, and the eye-lids dry, is a mortall ſigne.

Can. 19.

The Exication, Inverſion, and contraction of the ears, and the loſs of hearing in accute diſſeaſes, is deadly.

Can. 20.

The grating of the Teeth, their colour being dark, pale and clammy, and the often cleanſing them without cauſe in accute diſſeaſes, are Arguments of death.

Can. 21.

After ſwearing, to tremble, quake, or have the hair ſtare, in accute diſſeaſes, a cold ſweat, chiefly about the neck and head, is an evil ſigne.

Can. 22.

The Blackneſs of the tongue, ſtench of the mouth, crooked writhing of the lip; the mouth opening, without yawning, like a graine,

or

or ſmall pea upon the tongue, with the deſire of hot things, are Arguments of death.

Can. 23.

The Contraction of the teſticles, and yard, Arguments of Death.

Can. 24.

A hot vapour from the skin, with a cold breath, and the coldneſs of the extream parts, are Arguments of Death.

Can. 25.

The ſingultus with a yelking, following vomiting, or a flux of the belly, in like manner the flux of the belly much, with debility of parts; the jaundies before the ſeventh day, with leanneſs, are Arguments of approaching death.

For

For the benefit of my Country-men, I will here subjoyn certain proper qualifications whereby every man may rightly judge his own temperament, and thereby much benefit himself in the preserving his health, and help himself by the means of Physick.

The Signes of the Cholerick Temperament are ten.

1. THe *Habit* of the body hot in touch, dry, lean, hard and hairy.

2. The colour of the face yellow.

3. A Natural siccity of the mouth and tongue.

4. The Natural thrift great and frequent.

5. The Mobility, Activity and inquietude of the body.

6. The *Pulse* hard, swift and beating oft.

7. The spittle bitter.

8. The dreams are most of yellow things, of brawles, fightings, and quarrels.

9. The

9. The Urine, Subtile, thin, and yellow.

10. The Nutriment converting most to yellow Choller.

The properties of a Flegmatick Constitution, are chiefly ten.

1. THe Habit of the body, cold and moist, in touch soft, fat, grosse, and not hairy.

2. A Constant natural whiteness or wanness in the face.

3. The superfluity of moist excrements, as spittle and snot.

4. The Urine white and gross.

5. The pulse weak, slow, and rare.

6. The Appetite of thirst little, seldom desiring drink.

7. The dreams most usually of white things, floods, inundations and all actions or accidents belonging to water.

8. Sleep much, and frequent.

9. A slow unapt dulness of the body to exercise.

10. The Chyle most converted into flegm.

The

The Signes of a Sanguine constitution in eleven particulars.

1 THe Habit of the body hot and moist in touch, fleshy, soft, and hairy.

2. The colour of the body fresh, sanguine and lively.

3. A natural and constant blush in the face.

4. A Plenitude, and natural swelling of the veines.

5. The Pulse moist, soft and full.

6. The urine red and grosse.

7. The Spittle sweet.

8. Dreames most commonly of Red things, of Beauty, of Feasting, Dancing, Musick, and all jovial Recreations.

9. A Continued habit of pleasantness and Affabilliy.

10. Often affecting Jests, Mirth, and Laughter.

11. The food converting most into blood.

The

The Signes and Symptomes of a Melancholy temperament.

1. THe Body in Touch, Cold, Dry, Hard, Leane and Smooth.

2. The Body of a Dark, Dull, Gloomy, Leaden-Colour.

3. The ſpittle little in quantity and ſowre.

4. The urine ſubtil, blewiſh and pale.

5. Pulſe little, rare, and hard.

6. The dreams often of black and terrible things, as of *Spirits*, *Ghoſts*, of Infernal Apprehenſions, of *Choaking*, *Heading*, or *Hanging*.

7. Much ſorrowful, and ſubject to greeving.

8. Much and often oppreſſed with fear.

9. A Stability in Cogitations, and conſtancy in performance of the thing intended.

10. The Dyet increaſing Melancholly.

The Brain *and* Heart *are the two Regal and Principal parts of man of which Nature renders divers Physiognomical Symptomes, which be observed as followeth.*

Signes of a hot brain are,

1. A Natural Heat, and redness in the face.
2. The sudden growth of hair.
3. The Hairs hard, crisping, or very black, and quickly growing bald.

Signes of a cold brain are,

1. A Natural wan paleness in the face.
2. The slow growth of hair.
3. The hair straight, flag, thin, and oftimes yellowish.

Signes of a dry brain are,

1. A Paucity of the Excrements, in the eyes, nose, eares and pallat.
2. Hair hard, and quickly bald.
3. A quick sharpness of the outward sences, and the sleep, seldome, and little.

Signes

Signes of a moist brain are,

1. The superfluity of Excrements at the *Eyes*, *Nose*, *ears*, and *palat.*

2. The Hair *Soft*, and long continuing.

3. A Lazy, Dull Stupidity of the outward Sences.

The Symptomes of the Heart, *being hot, exceeding the temperament, are,*

1. A Great and frequent respiration,

2. A strong, swift, and frequent pulse.

3. A large and hairy rough breft.

4. Alacrity to action.

5. Hasty and rash anger.

Signes of a frigid and cold temper of the Head, *Are,*

1. The respiration small and rare.

2. The pulse, small, slow and rare.

3. The breast narrow and smooth, or at least covered with small and faint hairs.

4. A dulness to action.

5. Anger slow, and moderate.

The Symptomes of a dry heart, Are

1. The pulse sharp and hard.

2. Anger long continuing, and implacable.

The

The moist heart hath these Symtomes of discovery.

1. The Pulse sharp, and hard.

2. Anger quickly passing and transient.

Pleasant Physiognomical Observations, from the quantity of the body.

THe *Body* very small, signifies a man partly *Ingenious*, partly fit for *Action*, and partly Loquacious; the reason is because the Vital Spirits in a small body, are the more contracted, and therefore the more strong, and in a little *Body* so small is the space between the heart and the brain, that the Vital Spirit doth with much Celerity ascend, from whence it comes to pass that Nature oft-times supplies in wit, what is wanting in Body, and from hence it is that Creatures of small body are so ingenious, as the *Ant*, the *Bee*, the *Spider*, and the like; And Hystory informs us that many Wise, Prudent, Stout and Couragious men were of small stature, in antient time, as *Ulisses*, *Alexander* the

Great, *Horace*, *Aristotle*, and many others, and on the other side, (for the most part) a Big and Large Stature is a signe of a *Dull*, *Slow*, and timorous person, the cause hereof appears because the Vital Spirits in a great Body, are dilated, and dispersed, and great is the distance between the heart and the brain, so that the spirits cannot easily, or without prejudice make their ascent, as for example, the *Crane*, being a fowle of big body, and long neck, is of a Heartless, Fearful, Foolish Condition, and *Ajax* is reported to have been large of body, and furious, and foolishly disposed in his mind, and lastly, a body of midle Stature, that is neither over-tall, nor over-short, is a signe of mean Nature, and best composed manners.

The Application of this Doctrine is rightly made, when the Physiognomical Rules, and Signes, are rightly applied to the Inclinations, and Natural habits of men, concerning which observe this caution when you see a man suspected of any vice, or supposed to be naturally indued with

any

any vertue, have recourse to these rules, and behold *Him*, and you shall see *All*, or *Most* part of those signes of Virtue, or Vice, shall herewith concurre.

Observe these following Rules, and you may judge of any man, according to his Intellectual, Moral, *and Artificial Habits.*

THe Intellectual Habits, are wisdome and pudence, with their opposites.

The Moral Habits are Virtues and Vices.

The Artificial Habits, are *Arts, Liberal, and Mechanical.*

And first of the *Animal* faculties, and Intellectual-Habits, amongst which I præmise *Ingenuity*, or *Wit*, understanding thereby (in this place) an *Aptitude* to apprehend any thing the *fancy*, moves to, which is either *Theorical*, *Practical* or *Poeticall*, according to, and after the various Disciplines unto each appertaining.

A Good ingenuity or wit is considerable in General *or* Speciall.

Signes of a good genious.

THe Physiognomical Signes of a Good *Genius*, (in general) are,

1. A straight erect body, rightly proportioned, neither over tall, nor short.

2. The *Habit* of the body mean, betwixt *Fat* and *Lean*.

3. The *Flesh* Naturally soft.

4. The *Skin* subtil; being a medium betwixt, soft, smooth, and rough.

5. The Colour and Complexion of the body *White*, verging to a little blush of *Redness*.

6. The *Hairs* between *Hard* and *Soft*, *Crisping* and *Straight* or smooth as also between brown and yellow, and often with us blackish.

7. The *Head* of a mean bigness.

8. The *Face* mean, between fat and lean.

9. The *Fore-head* raised indifferent high, and not to plain.

10. The *Eyes* meanly big, round and clear, and of an azure, yellow shining hazel colour.

11. The *Aspect* milde, and humane.

12. The *Eares* handsomly (as it were) graven and hollow.

13. The

13. The *teeth* so mixt, that some are broad, some narrow, some thin, some thick, and more grosse.

14. A subtil *tongue*.

15. A mean *Voice*, betwixt intense, and remiss.

16. The *Neck* comly, mean, and smooth.

17. *Thannel bone* of the throat, appearing and moving.

18. The *Back*, and the *Ribs*, not over fleshy.

19. The *Shoulders* plain, slender, and mean.

20. The Ligaments, and Arteries, well composed, and knit togethe.

21. The *Hands* indifferent long, comly and smooth.

22. The *Fingers* mean in length, and breadth, equally distant in all places.

23. The *Feet* comly, tender and not fleshy.

24. The *Nails* plaine, white, thin, somwhat mixt with *Red*, and shining.

25. The Carriage of the *Body* upright in walking.

Rule. 2.

Signes of an evil genious.

The Signes of a dull, and evil Genious, are contrary to the former signes.

1. THe *Stature* of the body over-big and long.

2. The *Habitual* form of the body over *Fleshy* and Fat.

3. The *Flesh* hard.

4. The complexion of the Body over-black.

5. The *Head*, over-big, or little, as also over hairy, hard and sharp.

6. The fore part of the head, *Concave*, and the hinder part of the head much *Convex*.

7. The *Face* exceeding big and fleshy.

8. The *Fore-head* great, fleshy and round.

9. The *Eares* very round, plain, and not sculptated, or little, and stand staring up.

10. The *Eyes* obscure, and moving slowly or fixed and immoveable.

11. The *Cheeks* large and fleshy.

12. The *Neck*, hard, short, fleshy, and far.

13. The *Channel* bone of the throat ill placed, or deform'd in place

14. The

14. The *Shoulder-blades*, ſtanding or appearing upwards.

15. The *Loyns* much fleſhy.

16. The *Breaſts*, big and fleſhy.

17. The *Belly ſtanding forth.*

18. The *Armes* very carnoſus.

19. The *Thighs* ſhort, and about the huckel bones groſs, fleſhy, and round.

20. The *Toes* of the feet, ſhort, ſmal, and crooked in part, or in whole

Rule. 3.

Signes of a good memory.

The ſenſitive part and Memory, are diſcovered to be good by theſe ſignes.

1. THe upper parts of the body, not to big comparatively, but meanowel formed, fleſhy, yet not fat.

2. The *Brain* dry.

3. The *hinder* part of the head extended forth, which is the ſeat of *Memory*.

4. The *Eares* meanly big.

Rule 4.

On the other part a weak Trecherous memory is known by theſe contrary ſignes.

1. AS if the upper parts of the body be ſmall, and ill formed and fat.

2. The Brain moist.

3. The hinder part of the head depressed.

4. The Eares small, *Mouce like.*

Rule 5.

Signes *of a good* Judgement *are the same with the signes of a good* Genious, *only by way of Addition take these few.*

1. THe eyes are meanly moveable.

2. The temperament more dry then otherwise.

3. The voice slow, discreet, and advised, yet unwearied.

These do sufficiently demonstrate the clarity, and firmness of the Animal spirits, and what is requisite to the acquiring, and compleating sound judgement; from hence by the contrary is easie to judge the Symptomes, of a weak, and infirm Judgement.

Rule. 6.

The Symptomes of Wisdom, and Prudence (they being considered as intellectual Habits) are thus Notified.

1. THe *Stature* of the body, mean or little.

2. The

2. The *head* mean in the fore part, and somewhat insarged in the hinder part.

3. The *Face* of mean bigness, and somewhat fleshy.

4. The *Fore head* some what square and long extending to the Temples.

5. The *Eyes*, full, lofty, clear, and moving.

6. The *tongue* subtil and smooth.

7. The *Nose* handsomly, and fitly proportionated to the face.

8. The *Voice* mean, between small and great.

9. The *Neck* inclining somewhat to the right side.

10. The knot of the throat, swelling forth.

11. The *Channel bone* well and decently ligated.

12. The Breast large.

13. The shoulders large, and even.

14. The hands long, as also the fingers, naturally acting, and moving as he speaks.

Rule. 7. *Signes of imprudency.*

The symptomes of a simple foolish imprudent person, Are,

1. THe *Stature* very big, and the body inclining to the left side.

2. The *head* the forepart and hinder part hollow, and globous.

3. The *hair* exceeding red, or growing down in the neck.

4. The *face* very large and fleshy.

5. The *Eyes* small, reddish, and obscure, clowdy, little moving verging upwards and swelling out of the head.

6. The *Eares*, big, long, and staring upwards.

7. The *Nose*, disproportionable, and undecent on the face.

8. The *Forehead* very small, round and high.

9. The *Cheek* contracted and as it were lowring.

10. The *Mouth* pouting out, slit as it were.

11. The *Lips* big, and swelling.

12. The *Voice* small, sharp, and Canorous.

13. The *Discourse* babling, dull and weak.

14. The *Laughter* much, and frequent.

15. The *Neck* over-much erected upwards.

16. The

16. The *Shoulders* hairy.

17. The *Loynes* fleshy.

18. The *hands* very short, haveing the joynts, long, thick and sharp.

19. The *Finger* short and fleshy.

20. Walking in a careless stooping posture, and the countenance lifted up and wandring.

In the next place are observable (according to our proposed Method) Moral habits, *viz. Virtues and vices.*

Rule 8.

The Signes and Symptomes of a man Pious, Plain, *and* Honest.

1. THe *Face*, *Serene*, fair and amiable.

2. The *Forehead* mean between serene and cloudy.

3. The *Eyes* decently big, inclining to four square.

4. The *Eyes*, *Moist*, *Lucid*, usualally open and intentively fixed upon the object it beholds.

5. The aspect mildly humane.

6. The *Voice* mean, between great and small.

7. The *Laughter* mean, and not to excess.

The Contrary Quallification hath these Signes.

Rule 9.

1. THe *Face* deformed.

2. The *Ears* long and narrow.

3. The *Eyes* dry, pale, swelling out, and shining,

4. The *Eye-brows* hairy, and joyned, beetle brow.

5. The *Mouth* little, yet swelling outward.

6. The *Teeth* long, standing out and firm.

7. The nether lip slender, the teeth Hanging over it.

8. The *Voice* small, quick, and pronounced thorough the Nose.

9. The Neck awry.

10. The back crooked.

11. The legs very slender, and small.

The signes of Moral Prudence are the same with intellectual prudence, which you have in the sixth Rule foregoing to which I refer you.

Rule 10.

The Characters of a just man.

1. THe *Body* commensurately proportioned.

2. The

2. The *Fore head* long, and the temples both wayes extended.

3. The *Hair* dark or darkiſh, brown or obſcure, and the hair of the beard of the ſame colour.

4. The *Eyes* ſomewhat big, ſublime, bearing forth and ſhining.

5. The *Voice* grave.

6. The *Countenance* grave and laudable.

Rule 11.

The Signes of injuſtice, Are,

1. THe *Eyes* blue, dry, and ſomewhat red, and little moving, but roling, ſtaring open, and fixed.

2. The *Aſpect* ſowre, glouting, and threatning.

Rule. 12.

The Symptomes of Fortitude.

1. THe *Body* erect and upright.

2. The *Head* ſomewhat big.

3. The *Hairs* mean betwixt ſtraight and curling.

4. The *Fore-head* ſquare, of a proportionable Magnitude.

5 The *Eyes* blewiſh, yellow and reddiſh, of a mean magnitude and open.

6. The *Eye* brows crooked.

7. The

7. The *Nose* from the fore-head crooked or round, and obtuse at the end.

8. The *Mouth* large.

9. The *Chin* four square, and hairy.

10. The *Lips* thin, the mouth big.

11. The *Voice* big, and sounding.

12. *Respiration* strong, and constant.

13. The *Neck* big and straight.

14. The *Breast* full and large.

15. The *Back* parts big, and strong.

16. The *Shoulders* broad, big and large.

17. The *Joynts* big, and well knit together.

18. In *Walking* he makes some motion with his shoulders, and takes large steps, the same also are the signes of a *Magnanimous person.*

Rule. 13.

The Signes of a fearful, timorous, pusillanimous nature, Are,

1. THe *Body* bowing, or inclining.

2. The *Habit* of the body *lean*, and without hair.

3. The *Hair* of the body thin and soft.

4. The *Motion* of the body, discovering

covering a languiſhing poſture.

5. The *Complexion* of the body a wan white, black, or of a wan leaden colour.

6. The *Head* in the fore-part, and hinder part, depreſſed and hollow.

7. The *Hairs* white, or very black.

8. The *Face* pale and ſorrowful.

9. The *Forehead* big, fleſhy or bony.

10. The *Mouth* little with ſpare lips.

11. The *Reſpiration*, little, rare, and weak.

12. The *Voice* accute, and ſmooth or remiſſe with a little trembling, ſounding in the Noſe.

13. His *Diſcourſe* accute, weak, and ſhort.

14. The *Neck* long and ſlender.

15. The *Breſt* narrow, ſmoath and imbecile.

16. The *Joynts* and Arteries ſoft, inarticulate and weak.

17. The *Arms* ſhort.

18. The *thighs* ſmall and ſlender.

19. The *Hands* long and ſmall.

Rule, 14.

Rule 14.

The Symptomes of Audaciousnesse, which is the extremity of Fortitude.

1. A *Cloudy* lowring forehead.

2. Long *Eye* brows.

3. Dry *Eyes*, bloody, open, darting and shining.

4. An *Austere*, and crabbed sowre countenance.

5. The *Nose* long, extending near the mouth.

6. The *Mouth* big, bearing out.

7. The *teeth* long, standing at a distance, sharp and strong.

8. The *Neck* short, and some imperfection.

9. The *Brest* large.

10. The *Shoulders* very big.

11. The *Arms* long, and large.

12. The *Fingers* sharp and thick.

Rule 15.

The Symptomes and Characters of a temperate man.

1. THe *Hair* mean, betwixt thick and thin.

2. The *Forehead* mean, between light, and cloudy.

3. The *Eyes* big, and shining, having the balls mean,

4. An

4. An equal proportion, of the parts of the body.

5. An equal distance between the Navil and the bottom of the breſt, as between the bottom of the breſt and the throat.

Rule 16.

The Figures of an intemperate perſon, are theſe,

1. THe *Face* of Saffron colour.

2. The *Eyes* big, ſomewhat moiſt, ſwollen, ſomewhat red, pierceing and obſcure.

3. The *Mouth* hollow, and much deformed.

4. The *Speech* big, and weak.

5. The *Reſpiration* quick and full.

6. The *Neck* fat, and the gullet of the throat, much bearing out.

7. The *belly* big, ſoft, and pending downwards.

8. The *Duggs* hanging amply upon the breſt, yet lean.

9. The *Hands* ſlender.

10. The *Space* from the Navil to the lower part, or bottom of the breſt larger, than the ſpace from the bottom of the breſt to the throat.

Rule 17.

Rule 17.

The Characters, a Venerious, and Libidinous person are,

1. THe *Head* hairy, rough, and rugged.

2. The *Hair* straight thick, harsh, and black.

3. The *Eyes* hollow, clear and lacivious.

4. The *Often* and frequent motion of the eye lids.

5. A *Low* forehead, or the hair growing much down towards the eye brows.

6. The *Ears* exceeding small.

7. The *Contraction* of the Cheeks in laughter.

8. The *hollownes* of the nose.

9. The *Chin* much hairy.

10. The *Neck* inclining towards the left side.

11. The *Breft hairy*, large and lean.

12. The *Paps* hanging downwards.

13. The *thighs* subtil, rough and harsh.

14. The *Belly fat*, and hairy.

15. The *Arms* strong and Nervous.

16. The

16. The *toes* of the feet not much parted, but (as it were) joyned together.

17. A *slow* pace when he walks with ſtanding and looking about him.

Rule 18.

Signes of Stupidity.

1. THe *Eyes* pale, gazing, and ſtaring about.

Rule. 19.

Signes of Fidelity.

1. THe *Forehead* Auſtere, and declining.

2. The *Eye* brows compreſſed.

3. The *Eyes* mean, inclining to an azure, or dark colour, wiſhly looking and ſhining.

Rule 20.

The Characters of a Perfidious perſon.

1. THe *Head* very ſmall, of a rude and undecent proportion, and debillity in the back part thereof.

2. The *Forehead* ſharp, like little mountains and full of holes.

3. The *Eyes* ſmall, hollow, dry, obſcure, moveable, and of a piercing quality.

4. The

4. The *Shoulders* elevated upwards.
5. The hands small and slender.

Rule 21.

The Characters of a Bashful modest person; composed with a gentle confidence.

1. THe *Stature* of the body somewhat inclining, or loueing to stoop.

2. The *motion* of the body slow and mean.

3. The *Eyes* somewhat obscure, cloudy, not much opening, nor quite shut, but pinking (as it were) half winking.

4. The motions of the *Eye-brows* moderate.

5. The *Blush* of the cheeks quickly arising, and soon vanishing.

6. The *Voice*, and discourse grave, meditated, lingring and slow.

7. The *Eares* having a ruddy blush, and complexion.

Rule 22.

On the contrary, *The Signes of bold, immodest persons are,*

1. THe *body* straight, and piercing.

2. The complexion of the body reddish.

3. The *Head* accute in the Crown,

Crown, and extended in length.

4. The *Hair* very red.

5. The *Face* very round, or very long.

6. The *Eyes* much open, and ſhining.

7. The *Eye-lids* hairy, and ruddy.

8. The *Eye-brows* very long.

9. The *Diſcourſe* and Speech, ſhameleſs, malapert, and reproachfull.

10. The *Noſe* groſſe and blunt, crooked or writhed, near the forehead.

11. The *breſt* ſmooth, and elevated.

12. The *toes*, and nails crooked.

13. He *Walketh* raſhly and haſtily.

Rule 23.

The Characters of Meek and Courteous perſons are,

1. THe *Head* of what faſhion ſoever yet is ſomewhat big.

2. The *Figure* of the body, is ſomewhat inclining.

3. The *Habitual* conſtitution of the body, is moiſt, ſoft, ſmooth, and ſomewhat hairy.

4. The *Hair* is plain, ſmooth, bright,

bright, or ſomewhat yellow.

5. The *Eyes* black.

6. The *Eye* brows ſtanding ſtraight out.

7. The *Voice* heavy, ſlow, ſoft, and effeminate.

8. The *diſcourſe* negligent, ſlack, and mild.

9. He walketh ſlowly and careleſly.

Rule 24.

Contrary to meekneſs, *are the Signes of Wrathful and Cruel perſons.*

1. THe *body* erect ſtraight, and meager.

2. The *Colour* and complexion of the body reddiſh and yellow.

3. The *Face* round.

4. The *forehead* round, or Goat-like wrinkled.

5. The *Eye-brows* converſe, crooked and extended.

6. The *Eyes* big, heavy, bloody, ſhining, and ſparkling.

7. The *temples* raiſed, (as it were ſwollen) and the *Veines* much appearing.

8 The *extream* of the noſe ſharp.

9. The *Noſtrils* large ſpread, and hollow.

10. The

10. The *Mouth* as it were trembling.

11. The *teeth* ſtraight and ſharp.

12. The *tongue* quick, and ſtammering.

13. The *Voice* big and entangled, or ſharp and vehement, or beginning low, or big, and ending a Sentence, ſharp, or ſqueaking.

14. The *Speech* haſty, hare-braind, raſh, and hardy, and ſuch a perſon uſually reiterates, or triplicates his words to little purpoſe, many amongſt us, may thus be obſerved.

15. The *Countenance* doggedly ſoure and cruel.

16. The *Neck* long, thick, fat, and the veines much appearing.

17. The *throat* rough, and ſwelling forth, under the throat bone.

18. The *breſt* large, meager, and of a flamy complexion, and colour.

19. The *Shoulders* large.

20. The *ſhoulder* blades broad.

21. The *joynts* big and ſtrong.

22. Uſing *motion* with the fingers in ſpeaking.

23. A *Grinning*, or gnaſhing with the teeth.

Rule 25.

Rule. 25.

The *Qualifications* of a *Careless*, *Negligent* Nature, being opposed to *Discretion*, *Meekness* and *Gentleness*, of which the notes are,

1. THe *Hair* smooth.

2. The *Face* big and large.

3. The *forehead* little and small.

4. The *Eye-brows* verging towards the Nose.

5. The *ears* exceeding small.

6. The *eyes* of the colour of *Goats*.

7. The *mouth* deformed, as being awry, or the *Lips* cut with *Shares*.

8. The *lips* excessive thick.

9. The *teeth* close and even.

10. The *voice* rough, or sharp, clamorous or depraved.

11. The *Speech hasty* and *even*, or *low* and *weak*.

12. The *neck*, thick and fat.

13. The *belly* fleshy, soft, and hanging down, *Cow-bellied*.

Rule. 26.

Characters of sincerity, Are,

1. THe *Mediocrity* of the *face*, and the proportional composure of the cheeks and temples, somwhat a little inclining to fatness.

2 The

2. The *Voice* mean betwixt big and small.

Rule 27.

The Physiognomical Signes of a Lyer, Are,

1. THe *Body* crooked, and deformed,

2. The *Face* fleshy.

3. The *Nose* high and elevated in the middle.

4. The *Eyes* merry, *jocund*, being surrounded with azure circles.

5. The *Eye* brows inclining downwards.

6. The *Lower* eye-lids, as *Arched*, or rendring, a rain-bow-like colour.

7. The *Speech* quick, and fawning pronounced something thorough the Nose.

8. *Laughter*, even to derision.

Rule 28.

Next unto the Lyer, the dissembler claims his place, and his Physiognomical Signes are those;

1. THe *Face* fat, with a supine sleepy countenance.

2. The *Fore-head*, wrinkled and rough.

3. The *Eye* brows inflexing, and knitting towards the temples.

4. The *Eyes* little, roundish and shining.

5. The *Voice* dull, his speech seemingly negligent, and dark.

6. He hath a *Frisking* humour in his walking or travels, soon here and soon there.

Rule 29.

To the Dissembler, is next of kin a flatterer, whose Characters are these,

1. MOst usually a *little* Weesel-face.

2. A *Serene* clear forehead.

3. Little *wandring* eyes.

4. His *Countenance* and voice pleasant and affected.

5. His *Pace*, and acting, is with many, and often, *Circumversions*, turnings and windings, and whiskins to and fro.

Rule 30.

The Character of a Liberal and Benevolent person.

1. THe *Hair* naturally descending towards the Nose.

2. The *Hinder*part of the neck, erect Coat-like.

3. The

3. The *Shoulders* well compacted.

4. The *Fingers* something bending backwards, the *Arms* long.

Rule 31.

The Signes of a Covetous sordid person.

1. THe *eyes* very small.

2. The *Face* exceeding little.

3. The *Eye* brows incurvating towards the Nose.

4. The *Back* deformed by crookedness, or the like.

5. The *Shoulders* ill compacted, too much verging, and inclining to the brest.

6. The *Fingers* contracted stif, and bending forwards, emblems of hold fast.

7. Speedy in going, and treads thick and quick.

Rule. 32.

The Physiognomical Characters of a person Courteous, Civil, Elegant, Facetious, are these,

1. THe *Fore-head* large, fleshy, plain and smooth.

2. The *Eyes* moist and shining.

3. The *Countenance* expressing

Joy, Content, and Mirth.

4. The *Voice* pleasant and pleasing.

5. The Motion of the body slow, *&c.*

Rule 33.

On the contrary, the Signes of a Churlish, Discourteous, Rough-hew'd Nature are,

1. THe *Form* of the body *Meager*, and *lean.*

2. The *Forehead*, cloudy, sullen, and wrinkled.

3. The *Eyes* cast down-ward, or down-look't.

4. A *Nimble* tongue.

5. Walking *a short* and *quick* pace.

6. A secret *Murmuring* to himself as he walks, *&c.*

Rule 34.

Declares the Signes of a laborious person.

1. THe *Head* little, or not over bid.

2. The *Habitual* constitution of the body *dry* and *hard.*

3. The *Face* lean, and bony.

4. The *Eyes* quick, and moving.

5. The *tongue* quick.

6. He taketh *long* steps, and walketh fast.

Rule

Rule. 35.

On the contrary, the Notes of a Lazy, Idle person, are,

1. A Great *blockhead.*
2. The *Constitution* of the body humid and tender.
3. The *Face* fleshy, inclining to a honey complexion.
4. The *Forehead* large.
5. The *Eyes* moving slow.
6. The *lower part* of the nose thick.
7. *Blub* cheek't.
8. *Slow* tongue.
9. *Short* in discourse.
10. He *Walketh* a slow, short and lazy pace.

Rule 36.

The marks of a Sleepy, Dull, Drowsie disposition, are,

1. THe *Members* of the upper part of the body, are disproportionably greater then the members of the lower parts.
2. The *Habitual* constitution of the body is flegmatick.
3. The *Head* over much swelling.
4. The *Eyes* swelling or gogling.
5. The *Countenance*, dull, dead and drowsy.

6. The *Veines* small, hardly perceptable.

Rule 37.

The Signes of humillity, are,

1. THe *Stature* not altogether erect, but somewhat incurvating.

2. The *Eyes* narrow and quiet.

3. The *Voice* mild and moderate.

4. Seldom *Laughter*.

5. A *Slow*, equal and gentle pace in walking.

Rule 38.

Contrary, the Signes and Symptoms of Pride, are.

1. THe *Figure* of the body erect.

2. The *Eye* brows elated, and *Arch-like*.

3. The *Eyes* great, shining, dancing in the head, and verging upwards.

4. The *Voice* sharp and sounding.

5. Ridiculous in laughter.

6. The *Neck* thick and long.

7. The *throat* sharp, and extended.

8. The *Fingers* long and small.

9. A proud deportment in the face.

10. A

10. A little advanced *Neck*.
11. A slow *Spanish* pace.
12. *Circumspection* and looking about.
13. And often staying, or standing still in walking.

Rule 39.

In the next place, we will observe the Symptomes of secresy, which are necessary to observe.

1. THe *Face* fair, inclining to a *whitish* complexion.
2. The *Forehead* long, looking somewhat downwards, *mournful* and somewhat *sharp*.
3. The *Eyes fat*, and *smiling*, but frequently subject to *tears*.

Rule 40.

On the Contrary, the Signes of a babler, are,

1. THe upper parts of the body bigger then the inferiour.
2. The *Complexion* of the face, a dark, yellow, or honey colour.
3. The *Ears* big, standing up.
4. The *Nose* straight.
5. The *Cheeks* very long.
6. The mouth stretched forth in length.

7. The *Chin* very long.

8. The upper *Lip* hanging over the lower.

9. The *tongue* nimble, and voluble.

10. The *throat* sharp, and rough.

11. The *Ribs* bunching out before.

12. The *Fingers* long and slender.

Rule. 41.

Discovers the Signes, of a Benevolent mercifull person.

1. THe *Face* fair, inclining to a whitish *Feature.*

2. The *Forehead* long, looking somewhat downwards, mournful and somewhat sharp.

3. The *Eyes* fat, and smiling, but frequently subject to tears.

Rule. 42.

On the Contrary, the Signes of a Malevolent person are,

1. THe *temples* concave and hollow.

2. *Beetle* brows, or the temples conjoyn'd and hairy.

3. The *Eyes* little and pale.

4. The Dissection, and deformity of the mouth.

5. The *teeth*, tuskish-like, long.

6. The

6. The *Arms* Short.

Rule 43.

To Malevolency may fitly be adjoyned, Envy, *the Characters of which are*,

1. THe *Body* Meager, and lean.

2. The *face* plain, and in aspect, black and blew.

3. The *Ears* long, and narrow.

4. The *Eyes* little and pale.

5. The *Voice* sweet, and pleasing.

6. The *Speech* and discourse, sharp and accute.

7. Sparing in laughter, yet sometimes seemingly merry.

Rule 44.

The Notes of a hasty person.

1. THe *Voice* low, and grave in the beginning of his discourse, but in the end *Elevated*, *Acute* and *Sharp*.

2. The *teeth* mixed, *viz.* some broad and close united, some small, and standing at a distance.

Rule 45.

The Characters of a Gentile, Heroick, Noble Nature.

1. THe *stature* straight, fleet, and well proportioned.

2. The *Complexion* of the bo *White*, with a *Blush* of *redness*, throughout diffused.

3. The *Head* of a moderate magnitude and roundness, both wayes swelling forth.

4. The *Hair* fair, inclining to yellow.

5. The *face fair*, and *comly*.

6. The *forehead* square, and of a mean magnitude and mean, betwixt calm and cloudy.

7. The *Eyes* big and sublime.

8. A *Splendour* of Admirable Dignity in the forehead.

9. The *Eares* neatly insculpted, of mean bigness, somewhat square, and quick of hearing.

10. The *Mouth* large, and lovely.

11. The *Speech* sober and grave.

12. The *Mirth* moderate.

13. The *Breast* and shoulders large.

14. The *Hands* ample and open.

15. The *fingers* indifferent long, small, comly, and recorting backwards from the first joynt.

16. A *slow* pace, grave and Magnificent.

Rule 46.

Rule 46.

On the Contrary, Signes of a Salvage, Ignoble Nature, Are.

1. THe *figure* of the head, incurvated.

2. The *Head* hard, edged or pointed.

3. The *Hair* thick, hard and tugged.

4. The *face wan*, undeformed.

5. The *forehead* hard, and rough.

6. The *Eares* over big, flagging, as much as to say *Bung ear'd.*

7. The *Eyes* little, dry, hollow, obscure, of gray, and saffron colour.

8. The *Eye brows* joyned together with hair.

9. The *sight* sharp and piercing.

10. The *Countenance* dreadful and threatning.

11. The *Cheeks* long and hairy.

12. The *Mouth* long, wide, affecting babling.

13. The *Voice* and speech fierce.

14. The *Back* parts of the body hairy.

15. The *shoulders* grosse, and rising.

16. The *Belly* big.

17. The

17. The *feet* short, and fleshly.
18. The *Nails* crooked, narrow and long.
19. The *fingers* short and thick.

Rule 47.

The Characters of a compleat Artist are comprehended under these Heads.

1. THe *stature* of the body Moderate in *proportion.*
2. The *eyes* clear and bright.
3. The *Complexion* of the body, verging to sanguine.
4. The *Habit* of the body in a mean between *fat and lean.*
5. The *skin* and the *flesh* subtil.
6. The *face* mean, between fleshy and lean.
7. The *Aspect* of the countenance mild and humane.
8. The *tongue* subtil.
9. The *joints* well compacted.
10. And the *Hands* neatly proportionated.

Rule 48.

The Phisiognomical Signes of an ingenious Mechanick, are,

1. THe *Stature* of the body, well commensurated.

2. The

2. The *hands* slender, and long.
3. The *Nails* white and shining.
4. The *Complexion* of the body white, inclining somewhat to redness.
5. The *Head* of mean magnitude.
6. A *Spruce* and upright carriage of the body in *walking*.

THus *Courteous Reader*, (my limits Commanding *brevity*) I shall here put an end to this Discourse, which how usefull, the *Knowledge*, of these *Preceding Particulars* are, and how *beneficial*, I leave to all *Ingenious Souls* to judge, besides they want noe their *pleasure* and *delight* likewise, as will easily be found in their Observation; But who well receive fuller *pleasure* and *profit*, let him *Consult*, my larger *Treatise* of *Phisiognomy*, Printed for *Nathaniel Brooke*, to which if he apply a Sympathetical genius, he may both be delighted, and satisfied, to which I refer him.

VALE.

Fol.
Difference *of lines, whence?* p. 14, 15.
Dissembler *the signes.* p. 145.
Dull *disposition.* p. 149.

E.

Ecclesiastical *preferments the signes.* p. 86.
Effeminate, *when?* p. 19.
Envy *the signes.* p. 153.

F.

Fearfulness *the signes.* p. 134.
Fidelity *the signes.* p. 90, 91. 139.
Fingers *measured.* p. 28.
Fegmarick *Constitution.* p. 116.
Folly *the signes.* p. 129.
Fortitude. p. 153.
Flatterer *the signes.* p. 146.

G.

Genius *good the signes.* p. 124.
Genius *Dull.* p. 126.
Generation, *and corruption the causes:* p. 6.

H.

Hands *measured by compasse.* p. 30.
Hand *which to be judged* p. 16.
Hands *due proportion.* p. 20. 26. 10. 20.
Heavens *motion what.* p. 6.
Hearts *temperament, hot* p. 120. *cold* ibid. *dry,* ibid.

Hurts

Fol.
Hurts *in secret parts.* p. 74.
Husbands *how many.* p. 88, 89.
Humility *the signes.* p. 138.
Hasty *person.* p. 155.

I.

Imposures *censured.* p. 10, 11, 12.
Inheritance. p. 88.
Ingenuity *good the signes.* p. 123.
Immodesty *signes.* p. 140.
Judgement *sound, signes thereof.* p. 128.
Justice, *signes thereof.* p. 132.
Ignoble *natures the signes.* p. 155.

K.

Kings *Honoured by Astrology.* p. 6.
Sr. *Kenelmme Digby on causes.* p. 7.

L.

A Line *what.* p. 3.
Lines *of the hand their different names and qualifications.* p. 3. 22. 23.
Laborious *person the signes.* p. 148.
Lazy *person the signes.* p. 149.
Nature *of the Lines.* p. 4.
Lines *in the hand caused by the planets.* p. 16.
Lines *in the hand, whence?* p. 13, 14.
Liver-*line measured.* p. 28, 29, 30.
Line *of life measured from* p. 31 to 35.

Fol.
Life *long, from* p. 70. to 91.
Life *short from* p. 93. to 97.
Life *troublesome.* p. 78.
Life *may be several wayes abridged.* p. 85.
Law *Preferments,* p. 86.
Lust *vide* Whoredom.
Luxury *signes thereof.* p. 83.
Lyer *the signes thereof.* p. 145.

M.

Meekness *the signes.* p. 141.
Melancholy *Constitution.* p. 118.
Memory *good.* p. 127.
Memory *bad the signes.* p. 128.
Murther *the signes.* p. 67.
Merciful *person the signes.* p. 152.
Mechanick *ingenions the signes* p. 156.

N.

Names *of all the lines.* p. 22, 23.
Natural *line measured from* p. 35. to 38.
Noble *Nature the signes.* p. 153.

O.

Observations *to be noted before judgment from* p. 17. to p. 21.

P.

Palmistry *its Antiquity.* p. 9. 11.
Palmistry *more certain then other Arts.*

Fol.

Arts. p. 20.
Palmistry *owned by all the Learned and Highly honoured.* p. 13.
Palmistry *what it is?* p. 17.
Palsies *the signes.* p. 68.
Plain *honesty the signes.* p. 121.
Play, *fortune thereby, signes thereof.* p. 68.
Perfideousnes *signes thereof.* p. 103, 104. 139.
Poverty *in all its kinds and causes, signes thereof from* p. 57. to 71.
Practical *part of Chiromancy.* p. 17.
Imprisonment, *signes thereof.* p. 101.
Pride *the signes.* p. 150.

Q.

Quietnes *of life, the signes.* p. 187.

R.

Riches, *signes thereof.* p. 41, 42, 43, to 57. *caution therein.* 41. *how many wayes obtained,* ibid.
Riches *by women.* p. 56.
Riches *by Cattel.* p. 57.
Riches *by Musick.* p. 57.
And many other wayes, ibid.
Robberies *prejudice thereby: signes.* p. 67.

S.

Sanguine

Fol.
Sanguine *Constitution signes thereof.* p. 117.
Sickness, *how to know beforehand.* p. from 105. to 108.
Sincerity *the signes.* p. 144.
Stupidity *the signes.* p. 139.
Suits *and Controversies by Law.* p. 87.
Secresie, *the Symptomes.* p. 151.

T.

Table-line *measured from* p. 36. to 39.
Temperance, *signes thereof.* p. 136.
Theory *of* Palmistry *from* p. 1. to 23.
Intemperance, *signes thereof.* p. 137.
Teeth *big, what?* p. 84.
Thief, *who?* p. 67.

V.

Vagabond, *signes thereof.* p. 67.
Venerious *the signes.* p. 138.
Violent *Death*, signes thereof. p 39, 40.
Vitals *strong, signes thereof.* p. 80.
Virginity *and Chastity signes.* p. 84.
Union *between Astronomy and Palmistry.* p. 10.
Unstable *in Conditions signes thereof.* p. 77.
Ungrateful, *signes thereof.* p. 57. 103.

Unjust

Fol.
Unjust *signe thereof.* p. 323.
W.
Wives *how many and what.* p. 88, 89.
Wisdom *and Prudence the signes* p. 128.
Woman *a Virago.* p. 19.
Riches *by* Women.
VVhoredom. p. 98, 99.
VVounds *on the head.* p. 68.
VVounds *on the body.* p. 73, 74.
VVounds *in the secret parts.* p. 74.
VVrathfulnesse *signes thereof.* p. 142.
Y.
Youth, *dye in youth.* p. 93.

Errata

ERRATA

SIC CORRIGE.

PAge 7. line 27. read respect. p. 8. l. 26. r. turpiter. p. 13. l. 2. r. caddacum p. 144. l. 10. r. falsity. p. 21. l. 5. r. affected p. 104. l. last r. premise. p. 108. l. 10. observe the Comma between the words, *touching*, and *pain*. p. 120. l. 19. r. heart. p. 125. l. 9. r. *the Channel*.

THE SECOND PART OF THIS TREATISE,

Treating of that most Usefull, and Profitable Subject, *viz.*

THE DOCTRINE OF ELECTIONS,

OR

The Right way to prevent the evil Consequence of after Wit, or Had-I-Wist.

Vidi sapientem ipsum ut cui sunt oculi in capite Eccle. 2. 14.

כָּל־עָרוּם יַעֲשֶׂה בְדָעַת Pro. 13 c. 16.

English, Every Prudent Man dealeth with knowledge.

Nam cuique voluntati est tempus et ratio: tempus enim ac rationem novit animus sapientis, Prov. 8. 5, 6.

Astutus previdens malum, abscondit se, fatui autem transeuntes, mulctantur, Pro. 22. 3. v. & 27. c. 12. v.

Fatuus credit omnibus rebus, prudens autem advertit ad gressum suum, Prov. 14, 15.

Qui vero Auscultat mihi, habitabit secure, ut tranquillus a pavore mali, Prov. 1. ult.

By RICHARD SAUNDERS
Author of Chiromancy and Phisiognomy.

LONDON,
Printed by *H. B.* for *G. Sawbridge*, at the Signe of the *Bible* upon *Lud-Gate Hill*. 1663.

ERRATA

SIC CORRIGE.

PAge 7. line 27. read respect. p. 8. l. 26. r. turpiter. p. 13. l. 2. r. caddacum p. 14. l. 10. r. falsity. p. 21. l. 5. r. affected p. 104. l. last r. premise. p. 108. l. 10. observe the Comma between the words, *touching*, and *pain*. p. 120. l. 19. r. heart. p. 125. l. 9. r. *the Channel.*

THE SECOND PART OF THIS TREATISE,

Treating of that most Usefull, and Profitable Subject, *viz.*

THE DOCTRINE OF ELECTIONS,

OR

The Right way to prevent the evil Consequence of after Wit, or Had-I-Wist.

Vidi sapientem ipsum ut cui sunt oculi in capite Eccle. 2. 14.

כָּל־עָרוּם יַעֲשֶׂה בְדָעַת Pro. 13 c. 16.

English, Every Prudent Man dealeth with knowledge.

Nam cuique voluntati est tempus et ratio: tempus enim ac rationem novit animus sapientis, Prov. 8. 5, 6.

Astutus prævidens malum, abscondit se, fatui autem transeuntes, multa antur, Pro. 22. 3. v. & 27. c. 12. v.

Fatuus credit omnibus rebus, prudens autem advertit ad gressum suum, Prov. 14, 15.

Qui vero Auscultat mihi, habitabit secure, ut tranquillus a pavore mali, Prov. 1. ult.

By RICHARD SAUNDERS

Author of Chiromancy and Phisiognomy.

LONDON,

Printed by *N. B.* for *G. Sawbridge*, at the Signe of the *Bible* upon *Lud-Gate Hill*, 1663.

THE

SECOND PART

OF THIS

TREATISE,

Treating of the most Critical, and Profitable Subjects, viz.

THE DOCTRINE OF DIRECTIONS.

The Fifth Edition, improved, & enlarged.

Price 1s. 6d.

Also (printed upon new and fine paper) a copy of the

FIFTH EDITION

Price 2s. 6d. Very Proper Manuscripts with honour.

Nine things concerning Prayer, viz. 1. Right Aim in Prayer. 2. Right Matter of Prayer. 3. Right Order in Prayer. 4. Right Affections in Prayer. 5. Right Manner of Prayer. 6. Right Ends in Prayer. 7. Right Means in Prayer. 8. Right Time in Prayer. 9. Right Success of Prayer. Price 1s.

Quarterly Meditations, Suitable Forms, and Petitions for every Day. Price 1s. 6d.

By RICHARD SAUNDERS.

LONDON:

Printed by J. for G. Sawbridge, at the Signe of the Bible on London Bridge.

Of Astrological Elections.

Discovering those things about which the Doctrine of Elections is conversant, and within what limits the truth thereof is bounded.

THe Doctrine of Elections consists in the finding out fit, apt, and congruent times, for the shunning and avoyding of Evil signified to any Person in his Nativity, or feared, and the accomplishment and obtaining of that Good, which is promised, or desired, as also for the right directing of all Actions (in the Humane life of Man) to a good wished and desired end,) therefore Elections differ from *Horary* questions, which rest and determine in the knowledge of the thing *Sought*, but Elections in reference to their dispo sing ends, referr unto future Actions.

Elections in their constitution,

 offer

offers themselves to us under a double consideration: The first hath its ground from the Radical Nativity of the Person, for whom the Election is made, is grounded thereupon and consimulates therewith, and this is the most Legitimate and true ground, of forming Elections, as being certain and sure; from whence may be discerned the great Utility, the knowledge of a mans Nativity conduceth to him, in his disposal of Humane Actions.

The second ground is, the Nativity of the person being not known, to form your Election on general grounds, or build them on a Horary question: This ground is much more weake, and invalid then the former, and admits of much uncertainty: the Learned much controvert this point, but the summe is, that in a figure of Election of time, though it be in signification aparently most happy, yet notwithstanding, if it be contrary to the Radical figure of the Nativity, not known, it will produce little or nothing of Good, but rather the Election

lection will prove unfortunate; for perhaps the Horoscope of the time Elected, may be the Signe of the eight, or twelfth Houses in the Radical Position of Heaven: I'ts possible a Man may Elect to himself, a most fortunate and happy hour to begin a Journey, or Voyage, in respect of the present General state and Position of the Heavens, yet may he begin his Journey in a most unhappy time in reference to his Life, goods and Estate; whilst another making choice apparently of an unfortunate and unlucky time, may every way experience good Fortune and Felicity, the reason is becauſe to many in their Nativitys the Malevolent, and unfortunate Planets (as we call them) are significators of Life, Dignity, and Riches, and well affected, &c. and the Benevolent and fortunate Planets are Significators of Evils to them and Evil affected, and so to others the contrary; therefore *Haly* Exhorts that no Election be made for him, of whose Nativity thou art Ignorant, unless (saith he) thou

hast a ground from the ascendant of his question, *Haly* seems to perswade that the time of a Horary question is Equivalent to the Nativity; as to the Election of time for any Action, but by his leave we hold not this so Legitimate a ground for a good Election.

CHAP. II.

Of many things Generally to be Noted about Elections.

Concerning the Elections of times, generally these things offer themselves to our consideration.

First Elections of time profit, not only for the obtaining of good in our daily actions, and the useful, profitable, and happy management of good received and obtained, but also is profitable as to the shunning, and avoiding of any Eminent Evils feared, for he that would conciliate

cilliate to himself the favour of his Prince, contract a happy designed Marriage, or would build a House, Castle, or City, it Superlatively profiteth him to make choise of such fit and congruent times, that are only proper to such particular affaires, in which the Cælestial Influences may favour, and fortunate him in those undertakings; for the Celestial Influences only affect the *person* by himself principally about those things which are said to be affected or moved by accident, for the fortune of Building a House, consisteth not in the State and Position of Heaven considered in it self, as to the hour in which the House begins to be built (which should be affirmed, if the Cælestial Influence did principally, and by it self affect the Subject, made and Operated) but considered in respect of the Architect and him that causeth that House to be built, for so it's possible the Position of Heaven to be Fortunate in the first sense, and Unfortunate in the second acceptation. From whence that House may be

red Unhappy to him that oweth or enjoys it, and the same Reason we may conceive in all other things.

In like manner he that would prevent an Eminent Disease presignified by the Stars to him, Having found the time thereof by Directions, and the Revolutions of Sun and Moon, may choose a fit time by this Art, before the Disease invade Nature in which he may let Blood if necessary, or safely Purge those Noxious Humors afflicting.

As also a King fearing War from another Prince, may hereby before the beginning of the War, take up those grounds and resolutions, by consulting a fit and proper time of acting, and by consulting with, and acting by those men that are fortunately affected and disposed, consilliate a laudable Peace, or prosper in a fortunate & honourable War; the same reason is of any eminent controversie in which life or goods are concerned, and the event feared.

Secondly, any Man may as for himself, so for any other Person Elect a con-

Congruent and fit time as well to Good, as to an *Evil* end, *to Good*; as if one would procure Dignity for his Son, or the like. *To Evil*, as if one should study & design the Ruine of another, in Life or in Goods (as often times it comes to pass by evil men, over much abusing their Authority to the prejudice of others,) as he that contrives Evil, will Sagaciously consult the Nativity of his Adversary, and the time when Evil Directions, Revolutions, or Transits, accomplish their effects, then will he take his time to Ruine him by Play, Quarels, Contentions, Law-suits, Wars, or by Implitating him in Dangerous, and pernicious Designs; and will Oppose & Encounter him in Combat, War, or the like, at such a time when himself is Fortunated by the Stars; and the other Unfortunate: The same Reason is there of one King undertakeing, or waging War against another King, the Event Depends not upon the justness of the Cause, so much as the time undertaking the same; neither doth he wisely undertake a

War, that doth it upon the Ground, of some slight Directions Signif ing Good, when as the Revolutions are strongly unfortunate, and as he fortifies himself, so he must deal in the contrary with his Enemy, he must Elect a time, when the Position of the Heavens do Infortunate the Enemy and Fortunate himself: therefore it comes to pass that it is of great concernment, to know the genitures of the Generals, and cheif Officers that lead an Army, and Command in chief; by the knowledge of which, through a good Election of time, a desired end may be obtained, and these things not heeded, and understood, are often times the causes of most Unfortunate Accidents, and the ruine of Good undertakings.

Thirdly for the making an apt and fit Election of time for the more happy Contracting of Matrimony. These two things are required. First, that the Nativity have good Signification of Marriage. Secondly, That the time of the Contract, or Marriage be backt with

with congruent Directions, Revolutions, and Transits of the Radical Significators: either of these failing, Election profiteth not much, although it seemingly promise never so much good Fortune; for Elections are not able to *avert*, the Radical Significations, nor truely the Radical Directions, and Revolutions.

The Radical Significations may be considered in a *Supream*, an *Infime*, and a *Mediate* Degree, as also the Significations of Elections *ad agendum*, respecting Action; as if those grounds taken form the Nativity agree with the Rules of Election; in the supream & highest degree, great, and quick shall the effects following be, conformable to either signification; if in the *Infime* and lowest degree, it shall be the meaner, or as it were Fortunate in appearance only: if in the Mediate degree the effects shall be answerable proportionably; the Superlative degree of the one, with the inferior degree of the other, shall produce something more then the capacity of the Lowest degree wil admit, and with the

mediate degree above the *Medium*, cheifly if the Supream degree be taken from the Natal Signification.

The fourth principal of this Doctrine referring to Practice; consists in this: that those things which we intend to do, and act in, are to be begun in that moment of time, signified by the Cælestial, Elective constitution of the Heavens; for the whole vertue of an Election, consists in that very proper Position of the Heavens, which is made choice of, conformable and congruent to the end of the thing intended; otherwise the virtue is dissolved, by a continued motion of the Heavens, and your desired, and wished success is lost and perished. As for Example, to Elect a time to make a Fortunate Journey or Voyage, The ninth house is to be Fortified, by the Position of fortunate Planets therein, which by a little delay of time & the *swift* motion of the Heavens; all those Significators are devolved into the Eight House, where Death and Danger of life is por-

portended: and in like manner those fortunate Positions of the Planets, which are Located in the first House for the health & *Sanity* of body and minde, are quickly by the swift foot of time revolved into the Twelfth House, which hath the signification of Mischiefs & Diseases; & therefore seeing the whole consists in that nicity of proper time Elected, all things relating to the business in hand, ought to be made ready, and prepared that nothing be to be done; but to observe the exact Moment of time, which is not to be taken by common vulgar Clocks and Dials, which ofttimes vary half an hour or more from the true time; but by the Sun or Stars, or some exact Clock or Watch rectified thereby: so having all things prepared ready to that Moment intended, rightly shall he be called *Master* of *Time*, which knows how thus to use it to his own liking and benefit: Thus is the use of a Figure of Election, which is a particular Figure.

CHAP.

CHAP. III.

Of the great Profit and Utility of the Doctrine of Elections

THe Doctrine of Elections is of so great Utility, if rightly apprehended, that the practick good and benifit of all Astrology, is found comprehended therein; for to no other end is the Science of the Stars given to Men, by the most Great and wise God, then this, that the *Evil* impending Men, signified in their Nativityes, they might foresee and shun, and the *Good* the Heavens promise, they might readily with deligence imbrace. Thus men have within there own capacitys, a Natural rule and direction, for all their Human undertakings, adoring the dispensation of Divine Providence by the Stars, in all Sublunaries, and admiring the power of free will, above the influence of the *Stars*: Thus

Thus certainly so large as is the field of Human Actions, so capacious is the Utility and Profit of *Elections.*

Of what great worth and concernment is *Astrology*, and principally that part thereof, *viz.* The Doctrine of *Elections*, as to the undertaking and management of the greatest and weightiest affairs, may evidently be gathered from multitude of instances in all ages, and in particular, from the constant and sure practice of the most potent Prince, the King of *China*; the management of whose great and weighty affairs, are wholly performed by Himself, and a Privy Counsel consisting of twelve men, which are chosen out of the ablest and wisest in all His Kingdom; nothing but Wisdom gives them admittance to this so great a dignity, and not one of these is admitted, which is not a most excellent and singular *Astrologer*; for in reference to all humane affairs, he in his Counsel consults the *Stars*, as well of the thing to be done, of the per-

persons to act, as of fit congruent and choice *times* to act all things in: Which thing, such knowing men, such Excellent and Superlative expert Politicians, would not with an unanimous consent, constantly-practice, but that they have multitude of ages fully and certainly experienced, that it doth infinitely and chiefly conduce, to the assured establishment of themselves, and the best Regiment of their affairs, and people; nothing was more usuall and customary in the first *Ages*, and *Monarchies* of the World, then for Princes, and Eminent persons, who alwayes, *In rebus Arduis suos consulebant Magos*; In their affairs of most concernment, and greatest difficulty, to consult their *Magi*; no otherwise, so called, than from their sublime Skill and Knowledge in Astrology, which they accounted a *Divine Science*.

I cannot, but consent to, and much honour the opinion of the Learned *Morinus*, who saith, he really believes, and certainly

knows,

knows, that nothing could be more profitable, and of greater utility to the King, or chief Magistrate in any Countrey, than to have of his private Counsel, three at least of the most expert skilful and experienced *Astrologers*, who might consider and consult the true Nativities, not onely of the King, Prince, or chief Magistrate, but also of those nearest to him, of his Neighbour Princes, of all the great men and conspicuous persons belonging to the Court, and aspiring after Dignities; from hence should be known, from what King or State, and when, to shun War, against what Prince, and when, to undertake War: And who would be fittest (amongst his Nobles) to make a fortunate General, to be chosen to lead his Armies, and who to be refused; infinite good and benefit must needs accrue to any State by this means, is Rationally evident. When on the contrary side very oft it falls out that War is undertaken by an unfortunate Prince, and in the consequence tends more to the Dissi-

Dissipation, rather than the Augmentation of His State & *Kingdom*; as also it may be undertaken in an unfortunate year of the King; it may also be managed by Commanders unfortunate in the Success; and it be waged also against a fortunate Prince, who will be victorious and fortunate in that year, and time: All which things (through improvidence) concurring, *Quid nisi magna clades venit expectanda?* What can be expected but absolute ruine; what is said of War may in like manner be understood of the *health*, *welfare*, and *Marriage* of the *King*, of sending *Ambassadors*, and of receiving *Ambassages*, and of all other principal affairs of State, of what nature soever; *Tres autem Astrologos saltem suaderem*; (saith *Morinus*,) three Astrologers at the least I would advise to; for one alone, would be unfit for so great a Work, and two might jar, and fall at variance; therefore it's necessary a third should be admitted, seeing that in Controversies and Matters of far less moment, many Judges

Judges are oft times required; *Nec quisquam mei causa hoc dictum fuisse putet:* Let no one interpret my words to any self-end, I wish my *Soveraign* the greatest happiness in the world, and the means thereunto conducing, Cordially wishing I were able to add the least Mite to his Renown, and wishing him *those*, whose abilities may add a ful & Requisite assistance in all difficulties. What Advantage would this give to a Prince, amongst his Friends, over his Enemies, at all times, in all places, and on all occasions? *Sed dictum sit duntaxat in gratiam veritatis & Astrologiæ Dignitatis, quibuscunque me Defuncto ipsius Astrologiæ excellentia ex hoc opere innotescet.*

If so be it (as hath been said) *Astrology* be thus necessary and useful to *Kings* and *Princes* in their most great & weightiest affairs, and principally this *part* of Astrology, *viz.* the Doctrine of *Elections*; no man then can doubt but it is useful and profitable to others of meaner Rank, to all sorts of persons whatsoever

soever it conduceth inestimable benefit, in the happy managing, and fortunate undertaking of all their particular Affairs, whether as to *Agriculture* to the *procreation* and *generation* of Rational, and Domestick *Animals*, to *Physick* and Medicine, or to all things, times, and seasons that appertain to humane commerce; as also for the shunning and avoiding those unfortunate Positions of Heaven, under whose Influences the greatest Evils usually hap and befal us; especially in those years when there are evil Directions and Revolutions, as might abundantly be proved, & in particular in that Moment of Time, when *Gustavus Adolphus* the late famous K. of *Sweden*, began that fatal Battail in which he was unfortunately slain with many others of great quality, consider the figure and judgement, as it was taken and rendred by a Learned and Judicious hand, who was an Eye-witness in the Battail.

Gustavus Adolphus King of *Sweden* began his Battail against the Imperials the 16th day of *November* 1632.

1632. New Stile, and the sixt according to the *Iulian* accompt with us, at 9 of the Clock in the Morning, in the Latitude of 50 degrees North, at which time being slain, thus were the Heavens disposed,

It is most worthy observation, that the Position of the Heavens, at the time of this sad Accident (his Death)

Death ☽ did much Sympathize with his Radical Geniture, being in most points the same, and came very near the Revolutional Position, being almost the same with the *Revolution* of the Sun, which was *October* 24: Hor. 0. min. 4. P M. 1632. and very near the Moons Revolution likwise, but that it were tedious to insert the Radical and Revolutional figures, it would appear that all things did declare a most Illustrious *Battail*, but *mortal*. But to pass this, it being our purpose to shew how the Position of the Heavens at that punct of time the Battail did begin, did demonstrate plainly the following event; for *Venus* Lady of the *medium Cœli significatrix* in this mortall Direction, was in the Horoscope the primary Significator of Life, with *Antares* of the second Magnitude, and other violent fixed Stars in the constellation of the Scorpion, and near the Ecliptick, besieged by ♄ and ♂, who were *Anarrettats* in that direction, which 3 Planets, ♄ ♀ and ♂ did arise,

arise, and possess the Ascendant, the hour he began his Battail, and was slain: *Mars* also at that instant of time applying to the Radicall place of the ☉ Lord of the 8*th*, existing partilly in the radical place of ♂, and Radical □ of ♄ in the 12 house, opposed to ♃ Lord of the Horoscope, and Dispositor of ♄ ♀ and ♂, the ☽ also Lady of the 8*th*, exil'd peregrine, and weak, in △ partill of ♃, and opposite to the 8*th*, House; therefore was this hour most unfortunate. As it did portend Action, so it did chiefly intimate *Susceptum bellicum lethale*; a mortal incounter, and moreover, there were mortal Transits made that Day.

To return from whence we Digressed; But because it oft time falls out that neither the *King*, his chief Officers nor Ministers, nor indeed the generality of persons, take any care of obtaining the Nativities of those persons, with whom they are most concern'd in businesses; therefore it comes to pass, notwithstanding fit and congruent

gruent Elections, be properly made from the Geniture of the King, his chief Ministers and Officers: yet sometimes it so falls out, that they are disappointed of the hoped for, and expected good success desired; for the Kings Minister hath upon himself, the fortune, or unfortune of his Prince whom he serves, and the King and his Vicegerent have between themselves the fortune, and the unfortune of those persons, whom actively they imploy to manage their affairs, & execute their commands, wherefore the proper fortune, or infortune of the Prince, in the common concourse of affairs depends upon them imployed therein: Therefore all these Considerations, (according to art) are to be inspected, and rightly ballanced in judgement, for advancing the more certain prediction of the event, no otherwise than are mixed together the influences of many Planets concurring to one, and the same effect: But if the Geniture of subordinate persons, serving in any design cannot be

be known, then let onely be observed, what the Stars, (in reference to their Nativities) of the Prince or chief Commander do presage, in that year by Directions, or Revolutions, and also by the Transits that Day, and the Hour of a fit Election, if nothing more can with convenience be done, or known, its better to know so far, then to be ignorant of all: This knowledge as it tends to the creating confidence, and boldness in the hearts and spirits of the Actors, so it profiteth much more, than injoyning and prescribing cautions from more ignote causes, and grounds.

The same is Applicable to the chief General of any Army, and to all his inferior Officers; as also to all which serve and submit themselves to the will of another, or commit their own affairs to the hands of another; for in all matters of great and considerable moment, its better for a man to know the Heavens favor his designs, than, not to know it, or to know the contrary, it will increase Valour and

Cou-

Courage; for suppose two Generals, or Princes ingag'd in Battail one against the other, now if either of these, knew that in the time of Battail the Heavens would propitiously favour him, although he know nothing to the contrary but that the influences may equally favour the Adversary, yet he will fight more audaciously and boldly; but most safe it is to have the knowledge of the enemies Nativity, and from a judicial inspection of both, he might choose a time propitious to himself, and Adverse to his enemy; then might that King whom the Cælestial influences most favour, certainly expect the Victory; yet so understood, that he add his own endeavour, and Cooperate with that fortunate Cælestial influence.

Farthermore we are to know, that amongst those acts which the Cælestial bodies particularly signifie to any one; to the effecting of which, a man may be said to contribute nothing of his own, but is meerly passive in the act, as when a man unawares falls from a High

and

and dangerous place, or falls among Theives, or receives some benefit or Dignity from the King, of which he had no thoughts, nor expectation; these things as to good and bad, are only brought to pass to man, by the Malevolent, or benevolent Influence of his Stars.

Other Actions there are to which the Stars excite, stir up, and invite the minde of man, but yet not produce a perfection of the thing, but require a Cooperative power of the person to be joyned therewiith, in reference to the accomplishment and end, of which sort are controversies, Wars, Negotiations, and all things in Nature that concerne a man as to Action: for as the Heaven is in it self, the most perfect Image of God, *in suo agendi modo*; as Philosophy doth abundantly Dilucidate, & as their Natural Influence is most like to the Supernatural Influence of God which is called Grace: For as God by his Grace and spirit exciteth the will to Act, not compelling it, nor subjecting it to himself, or finishing the Action

himself, but a free Cooperation of man is required herunto, which God leaves to the free will of man: even so the Heavens by a particular Influence, stirreth up, and exciteth a man *ad Agendum* as to Action, not forcing, or compelling him, nor perfecting the work of itself, but the Cooperation of man's will, and power is requisite hereunto, which whilst this Cooperation of man is congruent, and conformable to the Cælestial Influence, the effect falls out either good, or bad, according to the quality of the Influence, but if the Cooperation of man be contrary to the Cælestial Influence, or work not therewith, no Influence towards him shall have its effect, as by it self.

From hence is manifest the great Deception of them, who so far presume upon Astrology, that they confidently beleive, that felicity and good success promised to them by the Stars, must needs Crown all their undertakings, though they do nothing at all, or Incongruently Act, supposing it enough

nough, if the Heavens signifie good, and that the success must needs be prosperous; if it fall out otherways, then they think Astrology to be false and unsufficient, or themselves to be deceived by the Astrologer, when as the Astrologer by predicting good success to the Native in his Actions and Liberal undertakings, presupposeth a Congruent compliance, and indeavour to the utmost, in the Native, for the accomplishment of that end, who by Prudence may Avert and shun that Evil premonitated by the Stars, as also by his Negligence, and Imprudence may obstruct that good, and bereave himself, of that felicity promised him by the Heavens, for the Astrologer is not held in every point to the Nicety of the success of his Prediction, it sufficeth that he predict according to Art, and the Active Influence of the Stars: for in truth the Stars by their Influences incline men to this, or that, and to what they incline, may be truly predicted, but then what depends on mans will, as to Liberal and free

Actings (by reason he may in some measure hinder, or farther their opperations being a free Agent in Human things) can be predicted conjecturally, in reference to the future.

Seeing that Astrology conversant about these things, is at least to a Human Genus, but only a conjectural Science, as also for the indifferency of free will, to this, or that, or either, as also for the concourse, and concurrence of other Causes oftime free, and tyed to no necessity, which how they are affected by the Cælestial Influences, is unknown, although the greatest part of mankinde, in their Actings follow their innate propensions, (which much conduceth to a right and safe Prediction) yet there are many, who out of Prudence, Religion, Coaction, Captivity, or several other conditions elude the Influence of the Stars, and of these more Caution is to be used in Predicting, consideration being seriously had, as to their estate and condition: these things I thought good, here

to

to appoſe that it may appear how great care, and Sagacity is reqnifit in an Aſtrologer in predicting future Events, ſeeing that in Liberal Actions, by reaſon of mans free will, nothing can certainly, infallibly, and definitively be reſolved, but only conjecturally, yet notwithſtanding with the more certainty and probability as the ability of the Aſtrologer is the greater and the Influence of the Heavens of more vallid Signification.

But to return let all men avidus of Predictions be ſo far admoniſht, as to know that the Heavens do certainly preſage the Events of things, and in this, the Science of the Aſtrologer is certain, but the Event, and effect (as to man) cheiſly depends on mans Cooperation and Acting, either as to Good or Evil, theſe things before propounded, being well and duly weighed, it will appear of how great force and concernment to the right ordering and well conſtituting of Human Affaires, the proper Election of fit and Congruent times are, and is not in the

least to be doubted, but very great Utility and profit frequently accrues from thence to every deligent observator: for the farther Dilucidating and clearing this Truth to the Reader, that nothing may be left that may distelish his Pallate, its necessary to carry it through the mouths of its greatest Enemies, and so clear it from their aspersion, for as a Learned Author hath, *Insur rexerunt mihi plures fatui atq; Idiote tunicati, dicentes, Elections nihil valere attq; penitus nihil esse*, and this shall in the first place ingage us against *Alexander de Angelis* where as in this.

CHAP IV.

We shall shew how vain and frivolous his Arguments are against Elections.

THis *Alexander De Angelis* in his 4*th*. Book and 15*th*. Chap. that he wrote against Astrologers hath

hath many Fictions, vaine, fond, and foolish Arguments against Elections in which he much prides himself, but none of them are worth any Answer, only two of them (conceiting them as maine Engins) he placeth against this part & thinketh thereby to bitter down and overturn the Universal Foundation of Astrology.

The first begins thus, *Either (saith he) in the business thou undertakest (speaking to the Astrologer) thy Natal Stars (meaning the Radical Position of the Heavens at thy Birth) promise thee happy success, and a desired end, or an unhappy, and unfortunate end; either they promise good or bad, or else just nothing; if in the first sense good, which Star shall undertake to bring about prosperous success? if they signifie evil Radically, then no Star at any time can prosper thy designs, against this first and general Infortune: But if neither of these, that thy Human affaires pertain not to thy Radical Horoscope, then all thy genethiacal Discipline, and Doctrine of Nativi-*

ties falls to the ground, which deduceth all things from the Stars cheifly Predominate, and ruling in the Conception and Birth.

The two last parts of this Argument granted, I begin & Answer to the first.

Here *Alexander de Angelis*, most evidently certifies his sottish Ignorance in Astrology, for he knoweth not that the Ruling Stars in the Nativity, promise not good felicity, or good success, in every time, but at certaine Definitive times, which time is measured by directions, and confirmed by Congruent Revolutions; As in the Birth, the Heavenly Position being Congruent to the Constitution of the Infant, miraculously educeth it from the Womb, upon this Worldly Stage, where the Ruling Stars imprint their Jurisdiction thereon, and subject it Influentially to themselves, and so the good signified in the Nativity being maturated, by direction and Congruent Revolution, the Cælestial figure being answerable. By the Position of the Heavens, and the proper apt

Tran-

Transits of the Planets, traduceth, *de potentia, in Actum*, from a Potential possibility into Act, which is the most true and genuine Foundation of Elections.

And farther he knoweth not that in every Nativity both good & bad, and bad as well as good are signified, (*Nulla enim est omni ex parte beata, vel infausta*) no Fortune but is Chequered, (as it were) with good and bad; Its absurd to think that all mischeifs and evils should come together, or all good together, or all good, and all evil together, or at one time, to the Native, when could such a time be that a thing thus should hap? Or if at one time, what should be the business of the remaining time of Life? or why should good rather then evil, or evil rather then good at certain times happen? Therefore must needs be granted, that good & evil have their Vicissitudes, and proper times, as is proved by directions, from whence the falseness of his Assertion appears who saith what time soever, or under what Position soever you undertake your business, 'you may bring

bring it to a happy, and prosperous end.

The second is like unto this, where he saith, *Let us Elect a time for a long Iourney, by the Position of the Heavens, for any person, and so order all things in Art that the Iourney may be as successful as can be desired nothing desired more happy: shall this Constitution of Heaven indure the whole time of a long Iourney, or no? here it behoves the Heavens to stand still, whiles men are moved; who possible (saith he) can beare this madness? and shall not this Position glide away time, where then shall be the safety of this so long Iourney, of Days, or Months? Or whether shall it be said a man is thus Planet favoured from the stars when he first takes Horse? and if so, shall the Stars continue this Luckie safety, and sucess the whole time of the Iourney? Do you think so, doth not he that takes a long Iourney, every day ascend his Horse Affresh? Why how comes it then that he is diarily affected with variety of chances according to the various Domination of secondary Causes? What profiteth*

profiteth then a Lucky, or an unlucky beginning of a Iourney? Neither can Astrologers make good to him that takes this Iourney, when the Stars shall make good his way, nor clear the way from Theives, nor by dispersing the Clouds temperate the heat of the Sun, and give him a pleasant Air, nor support his Horse from stumbling, and him from falling, nor the way by equalling the Hills and Vallys, all which things the Heavens and the Stars must performe if they will performe a Lucky Iourney.

These things equally deserve Laughter & are rediculous with the former, and altogether unbecoming a Learned man; as I shall make plainly appear, That *Alexander de Angelis* knew not wherein the prosperity of a Journey doth consist, I demand of him whether the Journey that the Virgin *Mary* made to visit *Elizabeth*, was prosperous and happy? And that was made over the Mountains of *Iudea*, which were not Levelled, nor made plain, as neither the Mountains *Sepher*, *Gadgad*, *Hor* and *Abacim* in which the *Luke* 1.

the Children of *Israel* pitched their Tents in their Peregrination from *Egypt* to the Land of Promise, *Numb.* 33. Now I pray, must all those Journeys made over Hills and Mountains be unlucky, and those only Lucky and fortunate, that are Travel'd in the Plains, which is the Ground usually chosen for Battels, in which place (notwithstanding there be no Mountains,) is not one side in the Battel worsted, and suffers misfortune? Why doth not this Antagonist as well urge, that the Stars ought to divide the Rivers from the Sea, as they were divided in the Peregrination of the Children of *Israel*? Now in these whimsies and the like sottish Querys, consists not the good Fortune and success of a Journey, but in this that the person undertaking a Journey, do it with health and prosperous success, without any preternatural or extarordinary Obstacles, which he is not able to overcome, and without the loss of Goods or damage by the way, or company, and that he come opportunly to his

desired

desired place, this is the scope of Travel.

But again to that which our Antagonist Quesits, whether that Elected constitution of the Heavens, shall continue the whole time of a long Journey? Which (saith he) it cannot be unless the Heaven stand still; whilst men are moved.

I Answer, The same absurdity may be demanded concerning the Figure of Heaven under which any one is said to be happily Born, which truly continueth not in the World, by a quiescent stationary Constitution of the Heavens, so long as the Native lives, but is infixed on the Native, by its first Impression, and indures in the Heaven by its Determination; To that which *Iohannes de Angelis* Quesits, whether a man be Fortunated by a Lucky Influence the time he takes Horse, and whether that Astreal Fortunate Influence, shall continue and preserve him Fortunate all his Life long?

In Answer, Considering rationally the Subject matter of this Discourse, the same absurdity is here as in the former,

former; here *De Angelis* urgeth meer Nugacious trifles, and foolish Suppositions, whereas the truth is the contrary to his Suggestion: for in the Sympathy of man the Cœlestial Bodys powerfully operating, the present Constitution of the Heavens, at the time of Birth, is the only Rule of all the concernments of man during his Natural Life, for as man generally at his production into the World is subjected to a certaine Determinate Influence of the Stars, for his whole Life, not that he putteth himself Diaryly under a New Subjection or changeth, with the unutterrable Mutations changes of the Heavens, as is apparent from experience in the Natural Genius, Inclination, Wit and manner of Action, in every one; from hence it comes to pass, that a man entring or beginning any Action, or business, Congruent to the Radical Position of the Heavens at the Birth, and conformable to the Radical direction, and Annual Revolution, by a Figure of Election, aptly and properly made for the moment of

of time in which he begins his affaires receives from the Heavens, an Actuall particular Astreal Influence, to the perfecting and finishing this work begun, in like manner as the Astreal Influx signates, Potentially in the Radix, which powerful Influence by consequence, continues in effect so long time, as is requisite to the perfecting and finishing this Enterprise so begun, not changing every day, for so there would be no Cælestial power to finish and perfect a Business, but only to begin if so be, every day, and hour, the various Influences should be variously operated upon the Action, or business begun certainly, because the Cælestial Radij, as well by the constant motion of the Sphear, as the proper motion of the Planets, is so variable, that nothing could be brought to any Fortunate effect, or at leastwise make discongruous, and disorderly progression: so also in all things the Radical Figure in the Nativity should be false, as also in long Journeys Fortunated, by a good Election, which shall after

appear

appear to be most false, the same validity in other Arguments.

But one Objection remains, that carrys more seeming force, and validity as thus, he Heavens not only presignify future Accidents to each Person Born, but also the particular time of the Accidents, by their Revolutions, and directions, which is a truth fully in Art evinc'd; Therefore the Heavenly Influences shall in those particular desired times, effect and accomplish what they have Signified, or not accomplish it, if so, then whatsoever is said of Election of Days or Hours is superfluous, vaine and of no effect.

But to this I Answer, the Decrees of Heaven are not of Fatal necessity, especially in free Actions, but in their effects depend upon the Cooperation of mans will which they incline, and excite in apt and certain time but not Determine and Limit, for this time hath a certaine Latitude, in the Compass of which a man may Determine and resolve of

of himself, *ad agendum*, as to Action. Now seeing that during this succession of time, the places of the Planets have their vicisitudes and are continually changing, and the Face of Heaven admits of much variation every hour; It cannot be denyed but that in the undertaking every Action, as a long Journey, or the like, that shall always be the most happy, and cheifly prosperous, which is accomodated and favoured by the Heavens, and to which the Astreal Influence, doth most conveniently concur, and this only is accomplisht by Elections: therefore Elections are greatly profitable, nay rather necessary to the obtaining the more happy, and desired event, of every considerable Action.

Many other frivilous Objections urged by the Ignorant Enemies of Art I might here trouble the Reader with, but being so weak not worth the Answering, I shall forbear to spend Paper and pains, on so useless a matter, altogether disliking Fictitious Tautalogies.

CHAP.

CHAP. VI.

Treating upon certain General Rules necessarily relating to Elections, shewing in the General how Elections of apt time are to be made for Things.

THose Things being premised that we hitherto Discourst of, its covenient that we subjoyn certain General Rules necessary to be understood, for the apt forming of Elections, wherein is shewed how in the General a fit and Fortunate Election of time, for every occasion is to be made, these following Rules we have selegated, and chosen out of various Authors, especially the *Arabians*, which we have found mixt with many vain and trivolus Positions, and here render them in order for the greater facillity of Learning, and working, principally applying

applying those which are valid to our purpose, and neglecting those pertinent.

But here we are to take Notice, that these Rules are not simply, and absolutely sufficient to ground Elections upon, as the *Arabians*, and those that closely follow them affirme, but always we are to have an eye, with due regard to the Nativity of the Person, and considering those things which depend upon that, with the time of Election; as also respect is to be had to the Radical Directions the Revolutions of the ☉ and ☽ and their directions, as so the diary Transits of the Planets.

Let therefore this be the first Observation.

That every able and sufficient Election be made by inspecting the Genesis, or Nativity, or the Revolution, Directions, and Transits of the Planets, the Radical places of the Nativity and Revolutions, accomodating every thing herein, as much as may be to the scope of Elections. 1.

Secondly

Secondly, Seriously it is to be considered to what House of the figure the thing belongs, for which you would make an Election (which you may finde in the Introductive, part) if it be Dignity or Honour it belongs to the 10*th.* House, if a Wife to the 7*th.* if a long Journey to the 9*th.* if a short Journey to the 3*d.* &c. And if an Election of time were made for the obtaining of Dignity and Preferment, *Schonerus* and others make choice of that time when the Progressions of the Horoscope, *Medium Cœli*, and the ☉ and ☽ Radically shall be in the 10*th.* House of the Radix, but this observation of Profections and Progression we finde invalid; therefore chuse that time in which the Directions of the Horoscope, *Med Cœli*, ☉ and ☽, and all the Lords in the Revolutions of the ☉ and ☽ shall come to the 10*th.* of the Radix, or his Fortunate Aspect, or to a Benevolent Planet therein, or to the Lord of the 10*th.* House, or to the place, or good Aspects of the ☉ and ☽ in the Radix, or the Lords thereof, or to the

the happy and Fortunate Rayes of any of these, and what day these shall happen, account it the more happy: then chuse an apt and fit hour to Act in, in that day, that is Erect your Figure, take the Position of the Heavens, Congruent to the scope and purport of your business: the same reason, and operation is in the undertaking a Journey, Contracting Matrimony or the like.

Thirdly, in the Figure of Election, respect is cheifly to be had, to the Horoscope, the *Significator* of the Person for whom the Election is made, of the *Mid* Heaven likewise which hath the Signification of the Actions and undertakings of the Person, as also to that House of the Figure, to which the matter belongs, for which the Election is made, to the Moon likewise who claimes rightly, much in our consideration in Every Election, that she be well posited, well affected, & Aspected from and by the other Planets, and not afflicted, for special care is to be had least the Radical places beforesaid, *viz.* The Horo-

scope,

scope *Medium Cœli*, and the Moon should be evil affected, or the same should be the Cusps of evil Houses Radically, but the Cusps of apt, good and Congruent Houses.

4. Fourthly, in your Figure of Election, take care that the House which hath the Signification of the thing for which the Election is made, be Fortunate in the hour of Election, and if it so fall out that it be Fortunate in the Nativity, and in the Revolution of the ☉ and ☽ that doth highly promise good success: moreover it shall be Fortunated by the presence, or Dominion of Benevolent Planets, which Radically, and Revolutionally, were by Nature Benevolents and well affected, and rightly determined in body, Dominion, or a Congruent Aspect to the thing for the which the Election is made, which if the Election be for Dignity and Honor, and the Signe of the 10*th*. of the Nativity, or present Revolution culminate in the Figure of Election or that Signe in which the Lord of the 10*th*. was in; in either of them, the

the Election is much the better, and the more efficacious, and so of all others: but cheifly you shall take care that no Planet, Evil by Nature or by Radical Position, & contrary in nature to the scope of your Election, be in the House of Election (*i.e.*) the House signifying your business, but carefully indeavour that a Benevolent Planet be admitted or posited therein, or that the Lord of that House Fortunately, by Dominion or Aspect be united, or joyned with the Horoscope or the *Medium Cœli* or their, or either of their Lords or Governing Planets.

Fiftly, in a mans own proper business, that is, that which he can of himself performe, let him make the Ascendent of the Election the same of his Nativity; But in common things, that is such as he cannot go through with himself, shall need the help of freinds, let him make the Cusp of the 11*th.* or 5*th.* Houses in his Radicall Geniture, the Horoscope of his Election, but *Sewer* makes the Question why in all common Actions, in whose performance 5.

performance there is required the help of friends, the Radical Cusp of the 11*th*. House should be the Horoscope of the Election, rather then the Horoscope of the Radix? Because if the Horoscope of the Radx should always be put for the Horoscope of the *Election*, it would foolow that the Horoscope of every Election, should be the same as in the Nativity, and none other, because all Actions performed are either proper or common, but this is not in Art required; and furthermore because the Ascendant of the Election always hath the Signification of the person for whom the Election is made, we conceive it requisite that at least the Horoscope be Radiated with the Lord of that House in the Geniture, to the which pertains the thing for which the Election is made, or with the Planet existing in that House, thus for particular and proper operations; so in the like manner the Horoscope is strengthened by the Radical Lord of the 11*th*. House or the Planet therein existing, if your business requires

requires the help of friends, or your Election be for the obtainin g or Conciliating of Friendship, the same reason and proceed is in all other opperations.

Sixly, in choosing the Horoscope of your Figure of Election, consideration is to be had to the Nature of the thing for which it is made, that the Horoscope may properly, and conveniently thereunto agree, therefore for a business in the which you deserve quick dispatch as in a Journey or they like, choose to ascend to a moveable Sign, and not a fixed Sign, but for a business in the which you desire firmity, and duration, as Marriage, the building of an House, City, Church or the like, take you here a fixed Sign, and avoid a moveable Sign, and take heed that the Lord of the Ascendant be not slow in motion, Retrograde, or afflicted by the Malevolents, or any wise applying to them.

Sevethly. In the day time cause to ascend a Diurnal Sign, in the Night a Nocturnal, and let the Sun be by day in a Diurnal Sign, and the ☽ by

Night in a Nocturnal Sign, and let the Lord of the Ascendant be rightly posited, Aspecting the ☉ or ☽, and it shall much meliorate the Election, and render it more efficacious, if the Diurnal Planets shall be above the Earth in the day in Masculine Signs, and Oriental of the ☉, and Nocturnal Planets above the Earth in the Night in Feminine Signs, and occidental from the ☽.

Eightly, If the Lord of the Ascendant of the Election, shall be the Lord of the Horoscope in the Radical Geniture, and shall be Benevolent in Nature, and every way in both Fortunate, it shall render the Election most happy.

Ninthly, If you are to desire any thing by Petition from the King, Queen, Prince, or other Great Person, Great in Birth or Dignity, or to treat about any businesses, with such Eminent Persons, Coapt the Horoscope and Lord thereof, with the Lord of the *Medium Cœli* of the Radix, and present Revolution, and the *Planets* proper to your business, as the ☉ for the King, the ☽ for the

Queen

Queen, ♃ for Chancellour President, or Bishop, ♂ for the General, and Cheif Commanders of an Army, or Eminent in Millitary Discipline; and so in like manner of all other Significations, and if this proper and Significant Planet shall be Lord of the *Med.Cœli*, it is the more Significant, and effications, but take heed that in the Radix or Revolution, that Radically or Revolutionally it be not afflicted, or evilly Significant; the like reason is of all things and Persons relating to all other Houses, as the 3. 4. 5. 7 9. &c.

Tenthly, All the Antient Astrologers grant so great efficacy to the ☽ in Elections, that if not the cheiefest, yet the second place of power at the least, they ascribe to her, notwithstanding I cannot see they have any reason of such Determination in the Radical Figure, yet this Judgement seems to me in Election of time very necessary, for although the Moon in the Geniture be the Significatrix of Death, in the Election she may be taken for the Significatrix of Life either ways with precau-

tion, neither is this only observable in the Moon, but in every other Planet, of the Moon the Antients deliver these following considerations.

11*th*. The Native is admonished to begin no business anew, when the Moon shall be in the Radical place of ♄ or ♂, or in any Malignant Aspect with either of them, or in any Sign, which was evil affected in the Nativity, or in the 6. 8*th*. or 12*th*. House of the Radix, and in like manner in a figure of Election see the ☾ be not afflicted, & unfortunate by ♄ or ♂ by body or Aspect neither in the 6.8. or 12 houses nor yet in the first House, as the most part would have it, for they say the ☽ is Injurious to the Horoscope by reason of her frigidity, which reason I take for vain and frivolous, unless in refference to Physick, and Agriculture, which may sometimes in these be verified.

12. In Elections these Applications are to be abhorred (*viz.*) The Moon applying to ♂ from the House of ♀, to ♃, from the Houses of ☿, and to the ☉ from the Houses of

of ♄, be very careful to shun all these in your Elections.

13. Moon, ♄ and ♃ conjoynd, increasing in number and light, are good as to all Significations, but diminished, or decreasing, evil in all things, the direct contrary is to be understood when ♂ and ♀ shall be so conjoyn'd.

14. Have dilligent respect to the place of the Moon in your Figure of Election, if she shall be in △ or ✶ of any Planet Radically, it shall be good, safe and fortunate to have to do with those Persons which that Planet by Nature, or Radical Determination shall Signifie, but if the Aspect be □ or ☍, understand the contrary, as for Example, if the ☽ shall be in △ Radically to ♂ (or △ to the Radical place of ♂) which shall have Dominion in, or be Lord of the *7th. House* well affected, this shall signify victory and conquest in War, Controversies and Law Suits, the favour and respect of the Souldiers, Horse and Foot, and the cheif Commanders in the Army, as also of the Judges Advocates, and principal

Lawyers, in a Law Suit and Controversy, but if it be by □ or ☍, judge the contrary: the same reason and method observed in all other things.

15. That the Moon be placed in the House Signifying the thing for which the Election is made, as for Example, that the ☽ be posited in the *9th.* if the Election be for Travel, so that the place be Fortunate Radically, and having also the Signification of the same, the ☽ shall have the Signification of the same thing, and moreover if the ☽ Aspect the Horoscope Fortunately, or have cheif Dominion therein, nothing more happy can be desired.

16. Beware that the Moon be not joyned to a Retrogade Planet, or apply to him, for this destroys the success of your undertakings.

17. If you cannot posibly Fortunate the Moon and the Horoscope, together, by day rather Fortunate the Horoscope, by night the ☽ & if the ☽ shall be by day under, and by night above the Earth, it ads to the Fortification of the Horoscope.

18. Consideration is to be had

had of the ☌ and ☍ of the Luminarys, preceding the Election, that the places wherein they make these Aspects, be Fortunate in the Figure of Election, and Congruent to the matter in hand.

19. *Cave*, bewar of beginning any thing in that moment of time when the Moon seperates from the ☌ or ☍ with the ☉, and applyeth to an Infortune especially if that Planet have of evil and Unfortunate Signification in the Nativity for that time is exceeding evil, and unlucky, and the Signification is the worse if the Application be by □ or ☍.

Twenty, From the good or evil state of the place and Position of the ☌ or ☍ of the Lumanarys preceding the Election, and from the Benevolent, or Malevolent Planet to whom the ☽ immediately applys, may be conjectured the Event of the thing for which the Election is made, as thus, if the state of the place shall be good, and the Planet Benevolent, the business shall happily and prosperiously succeed from

the beginning to the end, but if the position of the place be evil, and the Planet unfortunate, the business from the beginning to the end, shall unfortunately proceed, or never be accomplished: if the state of the place shall be good, and the Planet Evil, the thing shall begin well, but end ill; if lastly the state of the place shall be evil, and the Planet good, the business shall begin unluckily, and end happily.

21. Sometimes time, (in reference to suddain business) may be so urgent, that we may not delay till a convenient time to aptate and fortify all the proper significators: But then if no more can be done, be sure to Aptate the Horoscope, & take care that a fortune be in an angle, beholding the Lord of the Ascendant with a benevolent aspect.

22. In every Election of time which requires speed and hast, if you cannot Fortunate the ☽, put ♃ or ♀ in the Horoscope, or *Med. Cœli*, and the ☽ in a Cadent House, but bewar least an Infortune Aspect the Horoscope, especially with

with a Malignant Ray; or the Planet which Naturally, or by Radical Determination signifies the thing for which the Election is made, or their Lords, or the Lord of the House, to which the matter of your Election appertaines.

23. In case of urgent necessity, when delay cannot be had, and time cannot be staid for, wherein you might fitly and Congruently aptate all proper Significators, then aply your self to the Ascendant, and *Medium Cœli* that they may be well, and auspiciously apeated, and let the fortunes be in Angles, happily Aspecting the Horoscope or *Medium Cœli*, or their Lords; but by the way note, that in Elections it very seldome so falls out, that you possibly can, fitly aptate all the proper Significators, as you would or should; Therefore always be prudently attentive to observe, what may best and most Congruently be done in reference to your intended scope, and that do, and what remains, let thy Prudence supply, always being mindful of mans indeavour and pru-

Cooperation with the Stars, which by how mdch the more, Dull, Slothful, Lazy, and imprudent, his Indeavours is, by so much the less is good success to be hoped from the Stars; and by how much the more Dilligent, Resolute, Strong, and Sagatious mans will is, by so much the more, is good success to be hoped and expected.

24. In every *Election* take heed least the Malevolents be Angular, and cheifly in the Horoscope or *Medium Cœli* unless by Cœlestial Position, and Determination they have been Benevolent in the Radix; then make use of them to the utmost in good, it is specialy worth noting, and our Consideration, that the Malevolent Planets, in things of their own Signification perform the greatest good, as *Mars* relating to War, Victory, Hunting, and Law Controversies, and the like, and *Saturn*, as to the rasing of Structures, and Building, Husbandry, and the like; and cheifly, and especially if the Radical Determination, do Significantly intend these things.

25.

25. The Consideration of the fixed Stars in *Elections*, are not to be ommitted, especially the most eminent, for being in Angles, and with the Significators, are very Potent, and produce remarkable effects, principally, if in the Radix they intend that thing for which the Question is made.

Thus for the present these in the General shall suffice, but if please God to prolong life much more as to the Practique part Astrologically shall be handled, but let us seriously from hence note so much, that the prudent, wise, and skilful *Election* of time, is not the work of every one professing Astrology, but of the most Learned Prudent, and most Wise, who not only ought to attend the state and disposition of the Heavens, but also the disposition of Inferiour Causes, (*id est*) that their may be a right preparative disposition of all things, to the time *Elected*, and this is very easy to be done in things which are in our own power, as in the beginning of a Journey or the like, but in those things

things not in our own proper power, as in speaking to the King, or the like, at a certain day and houre appointedly Elected, this would be very difficult in most times, and scarce ever to be accomplished, unless by some dear and eminent friends, by whose means access may be had, at the hour and time Elected, therefore these Causes are first to be disposed to the hour Elected, in like manner we are to proceed in other things.

Thus from these before rehearsed Aphorisms Universally intending Elections, is sufficiently cleared, how in the General, every Election is to be made, but for every particular thing, as it relates, and appertains to any of the twelve Houses of Heaven, Signified in the Cælestial Figure and Position, as these are peculiarly perticular in each respect, so there are certain peculiar and convenient Aphorismes proper to each particular; of which sort (after the particular method of the twelve Houses) are these which in proper order, and method follow.

Its

Its very necessary to premise the signification of each of the 12 houses, that thereby we may know how rightly to apply every Action, and understand the proper Significators.

The first house hath signification of the Life of Man, Health and Sickness, of his Stature, Colour, Complexion, Form and Shape, and all things that concern the Body and Mind of Man.

Of the particular Elections relating to the first House, and general and perticular Aphorismes requisite therennto.

1. ATtempt not (in your choice) Impossibilities, but so far proceed as the Discipline of Science and Natural Reason shall perswade.

2. *Elections* (saith *Ptolomy*) most profit, when they most correspond, and are congruent to the Nativity.

3. The Nativity being known, begin your operations in that hour, that

that signe ascends, that Ascended in the Nativity, and see that the four Angles be free from the Affliction of the Malevolents, unless they were Lords of the Ascendant, or significant places at birth. This Rule hath truth in it, when as in casual acts you would in a common ordinary way fortunate your designe in reference to your self, but if in your more common actings with others, you would be fortunate, begin your work in that hour in which the signe of the *11th.* or *5th.* Houses in your Nativity Ascend; and that the Luminaries be in Angles, or succedant houses, is alwaies good.

4. Begin your work when the Lord of the Ascendant in the Nativity, shall be in a fortunate place in the present figure of Heaven, be he good, or be he an evil Planet, for the evil Planets, will work good to their proper Natives, according to their Radical Significations.

5. It is good, an evil Planet be not posited in any the Angles of your figure, unless he the Lord of the

the Radical Ascendant, or signifie the thing you desire to begin.

6. The Nativity being not known, *Virgo* and *Pises*, are generally thought the best Ascendants, so that the Luminaries be in Angles or succedants.

7. In every operation see that the Lord of the Ascendant be Angular, or at leastwise in a succedent House.

8. In the time of a conjunction, the Luminaryes, with a fortune in the Ascendant, very good for the Inception of any particular business.

9. Not good to designe a day, or hour to any one to perfect his designes in, unless first the intention of the Querent concerning the thing he quesites, be resolvedly free.

10. In every *Election* erect your Figure according to the proper Latitude of the place, where the question is made, for from the diversification of Climates followes a diversification of Ascendants, and in like manner different Aspects; and so by consequence different directi-

ons

ons; for the alteration of Latitudes alters the circles, and circular motion, which heedfully observe.

11. If you are necessitated to begin a work that you cannot defer, cause that the Ascendant and Lord thereof be free from Affliction, and a Fortune in an Angle, especially the first or 10*th*.

12. In the undertaking of great Affairs, and the beginning of weighty Actions, cause that the Luminaries be in the terms of the fortunes; Aspecting themselves, and that the Lords of those terms, have the signification of the work in Action.

13. Make no address to King or Princes, to Petition or obtain any suite of them, the Moon existing in *Aquary* or *Pisces*.

14. In every *Election* Aptate *Sol*, and the Planet significator of the thing quesited, the part of Fortune also and his Lord, the fourth House and the Planets in whose houses these significators are found.

15. Address your self to Princes for Favours when the head of the

the Dragon is in the tenth with ♃, the ☽ also applying thereto, or seperate from ♃ and applying to the Lord of the Ascendant, or the same to the Moon, the Scots (its supposed) did excel in this Policy in King *Iames* his time.

16. *In Election of times* for Superiour Officers, the Signs of the Superiour Planets, and of the Sun are commended to Ascend, In *Elections* for popular Inferiours, the Signs of the Inferiour Planets and the Moon.

17. The Aspects of the ☽ to ♂, are not commended although from the Houses of ♀, nor to ♃ from the Houses of ☿, for here is *Apertio portarum* their Houses are opposite.

18. A cheif Observation it is in every *Election* for good, that the ☽ be Fortunate and in a good place without the unhappy Aspects of unfortunate Stars.

19. More certain shall you make a sure and Fortunate *Election* for him whose Nativity you know, then if you be thereof Ignorant.

20. In

20. In *Elections* for men, Coaptate *Masculine* Signes, for women *Feminine* Signes, but so as they be without the Aspects of Malevolent Stars, and in like manner a Planet of either Gender, suitable to the Nature of either Person, and Action.

21. Every Signe according to the diversity of the *Region* may have various Signification, from what it hath in another *Region*.

22. The Debillitys of the Fortunate Planets, are of greater prejudice, then of the Malevolents.

23. The Cælestiall bodys, opperate according to their magnitudes their clarity, and Natures.

24. In every *Election*, choose your Significators Congruent in Nature to the thing required.

25. You may not Debillitate the Significators of the Nativity, especially If they were strong in the Radix.

26. *In Election*, if you cannot aptate and fortifie what you would do what you can, be sure not to neglect

neglect the Planets Significators of your business.

27. The Eminent fixed Stars in the first and 10*th*. Houses, are not to be omitted, which should rightly be (if posible) of the Nature of the thing intended.

28. Its very requisite the Lord of the Nativity be placed in the most Eminent Significant place of Heaven, as also the Lord of the current Revolution be Fortunated, and the Planets that receive them, with the Lord of the houre, and part of Fortune, and if posible, place the Radical Ascendant in the first, tenth, or eleventh Houses, and all free from the Infortunes and their Aspects.

29. The time of effecting your desired ends, may be known from the Significator thereof, and the application he hath to other Planets, or from the ☽ to the degrees of a Fortunate Significant star, the distance of Degrees, (according to the Nature of the thing and Signe) shall signify Days, Houres, Months, or Years, the same doth the Moon

shew

shew when she applys to the House Signifying the thing sought, all which according to the Nature of the places, and Signes are to be weighed.

30. Put a Child to Nurse, the ☽ joyned to, or Aspecting ♀, from *Taurus* or ♎, and if ♀ be descending in her *Eccentrique* or *Epicicle* it is the better.

31. Weane a Child and take it from the Nurse the ☽ receding from the ☉ 90. degrees at least, to 167. degrees, the ☽ may not be in any of the Houses of ♀, for then the Mother will not part with it through indulgency, but if in ♎ the Child will willingly forsake the Brest, and farther observv that if the ☽ and the Lord of the Ascendant be in Earthly Signes, at the time of its weaning as ♉, ♍ or ♑, the Child shall cheifly love Sallets, Roots, and such things as grow on the *Earth*, if in ♌ it shall cheifly affect the eating of flesh, if in ♏ or ♓ it will ever after delight in eating fish, but if in ♊, it cheifly loves Tame Domestick Fowls as *Geese*, *Ducks*, *Capons*

Capons and the like, *Quere*, Whether many of our *Churchwardens* were not weaned under this Position? if in ♈ ♎ or *Scorpio*, they indifferently love every thing that is good; if in ♒ they much affect Wild Foul, and if this were duly observed we might discerne some reason why one loves one thing and hates another, &c. but no more of this till a farther opportunity.

32. In cutting nailes from hands or feet, observe the position of the ☽, though this with many (through their Ignorance) be a subject of laughter, yet the reason why the Nailes grow thick, crooked, deformed, and suffer many distasteful accidents; is from hence, of which rationally much might be said, the neatness and deformity of the nailes are of no small consideration, to prevent deformity let not the ☽ be in ♊ ♓ nor *Aries*, nor afflicted with the □ or ☍ of ♄ or ♂, these are the most considerable afflictions.

33. If you desire secresy in Counsel, or to do that which should not

not be discovered, act when the ☽ is combust or under the ☉ beames, rather applying than separating

34. When the significator of a thing in reference to time, shall be between the ascendant and the 10*th*. house; it shall signifie hours, or days, answering the degrees: if between the 11*th*. and 7*th*. weeks or months, if between the 7*th*. and the 4*th*. it signifies years.

35. These are chiefly in most Elections considerable to be aptated, *viz*. the Ascendant the Luminaries, part of Fortune, the signe of the preceding conjunction, the Lords thereof, the Lord of the hour, as also the Lord of the thing quesited and his dispositor.

36. Alway take heed to the Lord of the thing quesited, consider the signe in which he is, if cadent, retrogade or in evil position to the sun.

37. In putting on new garments avoid the ☽ her being in ♏, (saith *Ptolomy*) but I judge the other fixed signes are likewise noxious, as ♉ and ♒, for then your clothes will last

last long, or not wear out, the reason is sicknes or death will occasion it, see likewise the ☽ be not in ☌ or ☍ with the ☉, nor impedited from the malewolents.

38. Begin not any building whiles the Moon is meridional descending in ♏ or ♓, for such a Fabrick shall quickly come to ruine.

39. In building of Cities (saith *Ptolomey*) aptate the fixed stars, and see that the Lords of the Ascendant, 10*th*. 6*th*. and 4*th*. be in good places, and free from the aspects of the infortunes.

40. Every inception, *i. e.* any work or busines begun when a Retrogade Planet is joyned to the ☽, shall more quickly be ruined, and come to a worse end, than from any other affliction; this is worse then any other impediment.

41. The ☽ with ♄ or ♅ increasing in light & Number, good as to all opperations; but if decreasing, the contrary: the same understand if she be with ♂ and ♀.

42. It predicts a false event of the thing to be done if ♏ ascend, the

Angles oblike, or ☌ in them.

43. As to good or evil, the thing shall be durable when the significator therof shall be stationary, and angular, but of little continuance, when he shal be Retrogade, and in cadents from the Angles.

44. It is behoveful in the Election of time, to consider the seasons, for Summer requireth one consideration, and Winter another; for the mutation of times may oft impede our actions, as oft it comes to pass through rains, and unseasonable weather.

45. As I hinted before of the nails, so the hair though it be an excrement of nature, yet it is an eminent ornament to the body, in man and woman, and makes as well for Beauty as for health; and therefore necessarily ought to be cherished, as the other parts of the body, which tends to external ornament: Now that which tends most to the conservation of the hair consists in the well ordring thereof, a principal part whereof consists in the orderly cutting and triming, which cannot be

be done to the best advantage without a fit election of time to that purpose, now I expect *Momus* and *Zoilus* will shew their teeth in censure of me, for treating of this so inferiour a subject, but as it is an natural ornament, necessarily tending to the Decoration of the body; and as it is valued in the decent use thereof, I hope my excuse is pleaded, and these Rules will not be unwelcome to every rational ingenious mind, which observe as followeth. Let the ☽ be in ♎ in ♐ in ♒ or ♓ when you shave head or beard, and in ♈ if you cut the hair of the head or beard with fissers but by no means shave it with a Razor the ☽ in ♈, or ♂ in the ascendant, the ☽ being thus posited, and applying to ♃, or ♀, but ♀ in this hath the best signification, because it tends most to beauty and ornament, but if the ☽ apply to ♂ or ♄ it is of evil signification which be careful to avoid, &c.

Thus much for the Signification of the first House.

Of the second House and its significations in reference to Elections.

FRom this house we are to understand concerning the estate or fortune of any one, of his wealth or poverty, of all moveable Goods, money lent, of profit or gain, loss or damage. In suits of Law, it signifies a mans friends and assistance, in private Duels the querents second, in the body of man this house represents the neck, and hinder part thereof towards the shoulders.

Of Elections *concerning Riches the subject of the second House.*

1. IN Lending and borrowing beware that ♃ be not unfortunate, and under the Suns Rayes, Combust, unless by reception.

2 In

2. In all pecuniary money matters, and in acts of honesty and justice, intending gain and profit, aptate i. e. fortify *Iupiter*, and the Lord of the second house, and their dispositors, that they be all fortunately placed.

3. He which buyeth cattel or any commodity the ☽ passing from the beginning of ♒ to the latter end of ♈ buyes deer, and sels cheap, and he that buyes the ☽ passing from the beginning of ♍ to the end of ♊ buyes cheap and sells dear.

4. In negotiating and contracting bargains, coaptate ♃, the Lord of the second house, tenth, Ascendant and the ☽.

5. When you desire gain and profit, aptate the Planet which hath the proper signification of the thing, and the kind of gaine you desire; as in Husbandry, sowing and planting ♄, in pecuniary matters ♃. In warlike affairs ♂, in Honours, dignities, & preferments the ☉, in ornaments & espousals ♀, in all manner of writing & the like ☿, in journeys and popular affairs the ☽, which are

to be fortified and debilitated according to the nature of your occasional expeditions.

6. Moreover the Planets are to be aptated according to the names of the dayes, the Planetary houre, all which things are seriously to be weighed, and considered.

7. If you would keep your money or goods long from damage, fortify the first house and the Lord thereof, the second house and his Lord, the ☽ and her dispositer, considering that ♃ be well placed and the part of fortune, and ♃ beholding some of them with amiable Aspect, remove ♂ from all signification, and posite him in a cadent house, ♄ and *cauda draconis* are evil, debilitate them as much as may be: If you would preserve commestible goods posite the ☽ in the Ascendant, and in signes of that nature, as ♈ ♉ ♌ the last part of ♐ ♑ and ♓, and let not the ☽ nor the Ascendant be in any of the significations of ♄.

In buying and selling, the Ascendant and his Lord, and the Planet to whom the ☽ applies are significators

tors of the buyer: The *7th.* House the Lord thereof, and the Planet from whom the ☽ seperates signifie the Seller, the *10th.* House and Lord thereof signifies the Price; the *4th.* House and Lord thereof signify the thing bought and sold, the Moon likewise hath Signification of the Price; Now observe of which side the Significators are strongest, that party shall have the better, either buyer or Seller: Farther observe if you would buy good Bargains (as it is the desire of all men,) aptare the part of Fortune, and posite the same in the House of ♃, and a Fortune applying thereunto, so it will be better for the Buyer then for the Seller, but if the Moon shall be in Signs of right Ascentions as ♉, ♌, ♏, ♎, ♒, ♐, and increasing in Light and Number, and applying to Fortunes, or in her Exaltation, heer it shall be better for the Seller then the Buyer: Its necessary that ♂ be Cadent form ☿ and the Moon, because ♂ in buying and selling and debts, signifies timourousness, Discontents, contention and Quarels,

the same Signification hath *Cauda Draconis*; Therefore its necessary that the Moon be not neer the same, although it is less evil then ♂: An Eminent Author saith, it shall be good for the Seller, when the ☽ is in her Exaltation or triplicity, & Cadent from the Infortunes, and not beholding them, and removed from the Aspects of the Fortunes likewise, that then the seller shall sell to his own content: Futhermore the Moons Quarterly motion is considerable, for if you would buy in a Market, at a good and just price do it in the first quarter of the moon, the Moon joyn'd to, or aspecting ☿, and both free from affliction or at least that ☿ be free from infortunes, though not conjoyned to the Moon, and if you buy for gain, and desire advantageous markets do it in the Quarter after the full, the ☽ in Signs of oblique Ascentions and diminished in Light and Number, and safe without aflicktion Aspecting ☿, the buyer shall purchase good pennyworths, from the first Quarter to the Full is best for the seller, from the

Full

Full to the last quarter is best for the buyer, the ☽ in her last Quarter is good for him that buys, any secret, or hidden Commoditys, such as he would not have known, cheifly if the Moon be Aspected by a Fortune because this is of great use to all men, therefore I have been the larger herein.

But farther,

9. Necessity oftimes compels poor Husbandmen oppressed with necessity, to sell their Crops on the ground before Harvest, which that they may do it to their Advantage, let them sell the Quarter before the Full Moon, the Moon then increasing in Light and in Signes of oblique Asentions as ♍, ♒, ♓, ♈, ♉, ♊, and let the Ascendant of time be some one of these Signes and a Masculine Planet in some of these places, and the Lord of the Ascendant, let the *Medium Cœli*, and the Lord thereof be free from affliction, and the Moon with ♂, or aspecting him, and swift of motion. *Selling Grain.*

One Observation more on this Subject, for the good of the Seller, let

sell when the Moon is in ♉, ♋, ♍, or ♓ free from impediments, and it is good that she seperate from one Fortune, by body or aspect, and apply to an infortune by aspect not by body, this is very good for he that selleth, he sells at a deer rate.

Removing from House to House.

10. Taking and Letting Houses is very frequent especially in Citys, therefore its necessary to shew what is requisie to be considered, in Taking or Letting a House, and in removing from one House to another.

First when you are to Elect a time to this purpose, consider whether it be the parties own House, or a hired House he removes too, if his own, at his entring into it, let the Ascendant be a fixed Signe *viz.* ♉, ♌, ♏, ♒, and the Moon in a fixed Sign, but if it be a hired House, let the Ascendant be a common Signe, and the Moon likewise in a common Sign, which are ♊, ♍, ♐, ♓, to which end likewise you must aptain the Ascendant and his Lord, the ☽ and the Lord of the Signe in which she is, the second House, and his Lord, the *4th*, and the Lord thereof, and

and the part of fortune, likewise is to be aptated, the Ascendant & Lord thereof, the Moon & her Dispositor are for the person Inhabiting: the second and his Lord & ⊕ part of Fortune, signify his goods & the conservation of his Riches, already got, and this is very considerable, for there is little less Art in keeping an Estate, then getting it, many Fortune hath favoured in obtaining an Estate, but through inconsideration they have simply lost it, the fault of which may lye in not observing these Rules: Now the second house is well Fortunated if you posite *Iove* therein, Fortunatly aspected, but however *Iupiter* be Aspected, in the hour of entrance, its good to place him in the second House. The *4th.* House is likewise to be aptated in reference to the end of the success of the whole business; *Haly* his Opinion is (and on good grounds) that ♉ or ♌ are best to be on the *4th.* House, for these signify the House to be good, delightful, clean, neate healthful and prosperous; free from Impediments, as venomous Crea-

tures, or noxtious unholsom Airs, or the like; be careful that ♂ be not in the *4th.* House, or that ♄ do not aspect the *4th.* or be posited therein, and you avoid the cheif and greatest inconveniences. According to these Rules you are to proceed, being careful that none of these places *viz.* The first, second, and *4th.* Houses (if posible) be afflicted with the presence or Rays of the Malevolents, but Irradiated, and fortunated with the presence, or Rays of the Benevolent Planets, If you cannot thus aptate all the Houses, be sure you fortunate the first and second as beforesaid, and you may expect a comfortable enjoyment.

Concerning Chymical Operations.

Of Chymistry.

11. MAny have formerly and do to this day study the Noble Science of *Alchimy*, and *Chymical* operations though some do it out of avaritious & coveteous ends, deceiving others, and in fine lose their labour, time and expences. Neither comes this to pass from one

one only error, but often times from many as sometimes they are Ignorant of the right method conducing to the end of their work, sometimes erring not knowing rightly to proportionate, the *Materia*, or bodys with the Spirits, & sometimes, & that very oft, they err, not knowing how to choose a right, and proper time to begin the work; nor under a right Ascendant not to posite the Moon, where she should be placed to bring to perfection the work, and this is one of the greatest *Errors* that can befall the Chymist, neither know they how to aprate the Planet proper to the work they intend: Therefore if any one intending this operation, and adress himself to an Artist for instruction, let him make choice of an hour for him to begin, in which the Moon is in common Signes, free from all Impediments, in position, Aspect, or what ever may render her unfortunate, and let the Ascendant be a common *Signe*, and the Lord thereof aprated, and free from all Impediments, and cheifly aprate and fortify the Planet signifying the

Species

Species you intend to work, As if in *Lead*, aptate ♄, if it be *Tinn*, or *Aurichalcum* aptate ♃, If *Copper*, *Brass*, *Iron*, *Antimony*, *Arsnick*, *Brimstone*, aptate ♂, it it be *Gold*, aptate the ☉, If *Copper*, white, *Brass* or the like aptate ♀, if it be *Electrum* aptate ☿ if it be *Silver*, aptate the ☽; Thus fortify every proper *Significator* in the beginning of the work according to the *Species*, and essence of every one, and success may be expected.

Election of time for the obtaining of Money.

For the obtaining of Money.

12. HEre consider that the Ascendant and Lord thereof, are Significators of the Debtor, that owes the Mony, the *7th.* House and his *Lord* are Significators of him to whom the money is due, o that lends the money, ☿ and the ☽ signify the Debt, now when there is concord and amity of Aspects between the Lord of the Ascendant and *7th.* House, ☿ in the Ascendant, or with the Lord thereof fortunately aspected, the money comes

comes with facillity, but if the ☽ shall be under the Suns Rays, the Sun then shall signify the Substance, in place of the Moon, if the Moon shall be in *via combusta*, or descending in the Meridian, or shall be in the first degrees of ♌, ♊, or ♐, or if any of those degrees shall be ascending, they signify not good to the giver, or payer, but confer Utillity and profit on the receiver, and some are of opinion that the hours of *Saturn*, and the Sun, are unfortunate in these Actions.

Of Elections concerning the third House.

1. WHich hath Significa- *Brethren*
tion of Bretheren, Kindred, Alliance, and Concord, Amity, Love, Friendship, and discord amongst them, for the concord and friendship of Brethren, aptate the third House and the Lord thereof, and see that the Lord of the third apply to the Ascendant, or Lord thereof

thereof with ☌ or amicable Aspect either △ ✶, or by reception, it is good that the Lord of the Ascendant be in the 10*th*. or 11*th*. Houses, and that the Moon aspect them: If the *Election* be made in reference to Elder Brethren, its good to aptate ♄, and that he behold the Ascendant, third, or Lords thereof with a good Aspect, and with reception: In your business and affaires with middle Brethren aptate ♂ in stead of ♄, with Younger Brethren aptate ☿ instead of ♄, If with Sisters, aptate ♀ instead of the other as is aforesaid, in like manner you may consider Arrity, and Concord with Parents, using the 4*th*. House, as we heer discurse the third; In like manner for Children, by considering the 5*th*. House, as here the third, for Friends, the 11*th*. House, ad so for any House taking the Signification according to the Rules premised in the third.

2. To this third House we refer short Journeys Travel of one day or more or less, not relating to War, and when you would Elect an hour

to

to make such a Journey, aptate the Ascendant and his Lord, the Moon, and the Lord of the Sign she is in, and part of Fortune, and Lord therof, the third House and his Lord, and the Planet to whom the Moon is joyned, in like manner the Lord of the hour and House Signifying the business of the Travellor goeth about, (if he Signify the same to thee,) and the Lord of that House.

3. But if it so fall out you cannot aptate all you should, aptate what you can, amongst which at least aptate the Moon and the Lord of the hour, but if your Journey be such you cannot defer it, nor cannot dignify the Moon as you should, at the least aptate the Lord of the hour, and cause that the Moon seperate from the Ascendant and Lord thereof, and this shall Fortunate your Direction, although weakly; But these things will be more largely handled in the Elections of the *9th.* House, but summarily.

4. Take these Rules, In short Journeys aptate the Lord of the third House, in long Journeys the Lord

Lord of the *9th.* and their Lords do this in Islands, as well as large Continents proportionably.

5. In Reconcilliation of Kindred *viz.* Brothers or Sisters, or the like, aptate the Ascendant, the third House, the Moon, and their Lords, with the Moons Dispositer, or the Lord of the third joyned to the Lord of the Ascendant, and the Lords of either joyn'd or aspecting Fortunes, and the Moon likewise joyn'd or aspecting the like, and see the Moon be Cadent from the Ascendant and Lord thereof.

6. ♄ ☉ and ♃ Signify the Elder Brother, or Kindred, ♂ the Middlemost, ☿ the Younger Brothers, ♀ and the Moon the Sisters, and all Feminine Kindred.

Elections Relating too, and concerning the Significations of the Fourth House.

1. THe Elections of the *4th.* House are conversant about the alteration of Buildings, the beginning of Foundations, Citys Castles, Churches, Tents, and Houses, the conveyance of Waters, in altering the course of Rivers, in digging the Earth, in sinking Mines, and searching for Treasures, and all Ceremonys relating thereunto, *It* instructeth also concerning the making Mills, to sow, to Plant Trees, to take ground to sow or grase, to take Houses, to expell Evil Spirits out of houses possessed.

2. *Chronos* shall be chiefly aptated or fortified in all Rustical affaires and vulgar business, as Tillage Cattle Ancient men, and Navigation the *4th.* House, the Lord thereof, and

and Dispositer is likewise to be fortunated; as having principal signification of the end of Things, in like manner the Moon and her Dispositer are to be fortified.

3. Note that the first beginning of a Building is not the Digging for the Foundation, but the laying the first stone, for without digging it might have been Erected.

4. In entring your own proper House, let the Ascendant be a fixed Signe, the Moon in a fixed Signe, but if it be a hired house taken for Rent, choose the Ascendant a Common Signe, and the Moon in a common Sign also, moreover aptate the Ascendant the *4th.* their Lords, and their Dispositers.

5. In the purchase of an Inheritance, (to enjoy it peaceably, and for continuance) aptate the ascendant and Lord thereof, the *4th.* House also and Lord thereof, and provide there be some Fortunate Star in some of the Angles which if he have no dignitys there, at least see that one of the Luminarys behold the Ascendant, or the *4th.* with a Benevolent

Benevolent aspect, and let not the Lords of the Angles be Retrogade, nor a Planet nor Signe of the fiery tryplicity in the *4th.* (saith *Laurentius Boniventrius, Minorensis*) I know *Venice* (in her construction) to have ♂ in the *9th.* which in process of time indicates her Ruine by fire, which God avert.

6. A Fortune in the ascendant sheweth the goodness of Wood and Trees, and those things which Elevate themselves above the Earth; A Fortune in the seventh sheweth the prosperity of the Tillers, and Occupiers of the Land, a Fortune in the *4th.* goodness of the Seed and of the Crop, Infortunes in any of these places denote the contrary.

7. *Iupiter* and the Planet from whom the Moon is seperate is given to the Buyer, & the Planet to whom the Moon applys and joyns her self shews the end of the matter.

8. In Reconciliation of Father and Son, you are diligently to Coaptate the first House, the *4th.* and their Lords, and the Moon, and see they

they are in good places, and in Amiable aspects of the Fortunes.

9. In the erecting, and building, of Towers, and Citys, coaptate the ☽, the ⊙ part of Fortune their Lords and their Dispositors, and if posible posite some Benevolent fixed Star of the first or second Magnitude (of the Nature of the Benevolent, or of the nature of ♄ if he be well disposed) in the first or 10*th.* Houses, and let the Ascendant be a fixed Signe, and mars Cadent from the *Significator* of the Building, which if this cannot be, posite ♂ in Trine to *Venus.*

10 In more particular and private Buildings, those observations in the Building of Citys, are herein laudable, but it will suffice if Fortunate Stars be placed in the first or fourth, or othrewise in any of the Angles.

11. In conveying Rivers and Channels of Waters aptate the ascendant, the Moon, their Lords, and Dispositers, let ♄ if posible be Oriental, and the Lord of the first, and let them be in Angles in some of their

their Dignitys, free from misfortunes, and Malignant aspects, and the Moon in the third *5th.* *10th.* or *11th.* Houses, in an Earthly Sign, and ♄ there likewise, but not joyn'd to the Moon, aptate also ♃, and beware of any Infortune in the *10th.*

12. The Plantation of Trees requireth that the Moon be in ♉ joyto ♀, or in ♎ ♏ ♓ or ♑, and let ♄ be direct in some of his Dignitys in the first, second, *5th.* or *11th.* or have some Dignitys in these Houses and ♃ aspecting him.

13. In sowing Seed, let the Ascendant be a moveable Signe, and the Moon be disposed, as in the last foregoing Aphorisme; *Taurus* fatifies the Seed therefore let more be sown (the Moon being there) then in any other Sign.

14. In Building Ships, coaptate the Ascendant, the Moon and their Lords, and let them be in the first, *11th.* or *12th.* Houses, let the Ascendant be a fixed Sign, let the *4th.* also and the Lord thereof be well fortified, and a watry Signe on the *4th.*

or

or the Lord thereof in an *Aquatique* Signe joyn'd too, or aspecting the Fortunes, but suffer not the Lord of the *4th.* or the Moon in any aspect with ♂.

15. In Erecting and Building of Water-mills observe the same Rules as in Ships, but let the Ascendant be the *last* halfe of ♓ or ♑, but for other Mills that go not by Water, let the Ascendant be a fixed Signe.

16. The time is good to digg for hid Treasure, if the Moon be not Infortunate in *Angles*, and cause that she fortunately aspect the Significator of the thing hidden, and that the Lord of the fourth behold the *Ascendant*.

17. When you begin to build a Wind-mill, posite an Ayery Signe in the Ascendant, and the Moon in the like, and let her be in the first, *10th.* or *11th.* Houses, and not in ♋ or ♏.

18. Elect not any day or hour to dig for Treasure unless you certainly know it to be there.

In Building of Houses, posite not the Moon in the Meridian, descending

ing in ♏ or ♐, because that building shall quickly be destroyed let the Ingenious observe this.

20. In the building of Churches observe, if it be ordinary, as a Parish Church or the like, Fortunate the Ascendant or Lord thereof, in like manner the Moon and her Dispositer, the *9th.* House and Lord thereof; But if it be a Sumptuous pompous Building, as a Cathedral or the like, consider these under the notion of Temporal Buildings, and not spiritual, and Elect a time as you would for Temporal stately edifices, here first aptate the Ascendant, and Lord thereof, and the Planet who hath his exaltation in the Ascendant, the Moon and her Dispositer, and in like manner Fortunate the *10th.* House, and also the *9th.* and if it be a House for study, aptate ♃, that he be strong and Fortunate, and behold the ascendant with a Trine, or Sextile aspect, if it be a house for pleasure, as a Banqueting house or the like aptate *Venus*, that she be Fortunate, well posted, and strong, and be-

hold

behold the Ascendant with an aspect of Amity, &c. If it be a House for a Storehouse for Victuals, or any manner of provision aptare ♃, posite him strong, and fortunate, and that he behold the Ascendant with a Laudable and friendly aspect, if it be a Prison you build, and would have it safe and Fortunate to that purpose aptate ♄, let him be strong and well placed, and let him behold the Ascendant, with any aspect, except opposition.

CHAP. V.

Treating of Elections *of times, for those things which properly concern the Signification of the* 5th. *House which are, to this effect.*

FIrst, concerning Reconcilliation between Father and Son, Generation and prolification, the putting Children to Nurse, weaning them & changing

changing the Nurses, repelling the milk and drying it up, the putting on of New Garments, the giving and receiving Presents, the sending of Messengers, making of writing Promises, and Bonds, of Feasting and sweet Odoriferous things, of quitting & avoiding the dead Birth, in setting Children to Learn any Art or Science, in storing a Dove-house, and the time how to send out your *Pidgeons* to alliciate, and attract others, &c.

1. As the Father may discord with the Son, (as before is touched) so oftimes it comes to pass that the son of his own Motion may discord with the Father, from whence it may come to pass that the Father may design to be reconciled to his Son, and may designe an Artist to aptate, and Elect him a convenient time to that purpose, for which aptate the Ascendant & Lord thereof, the Moon and her Dispositer, aptate also the *5th.* and his Lord, which hath signification of the Son, and cause that the Lord of the *5th.* be joyned to the ascendant, or behold

the same with an aspect of amity, and if it be by reception it is much the better, moreover let the Lord of the first be in the Ascendant, or in the 10*th*. or 11*th*. Houses, and let the Moon aspect the Lord of the first and the Lord of the 5*th*. or either of them, that the Reconcilliation, and Friendship may be durable.

2. In reference to Generation, the Antients have not blusht to handle largely this Subject, as holding it very observable, for the procreation of Noble spirits, and hopeful issue, which is no more (though to a more Nobler end) then Prudent Country men at this day use in choice of times for the procreation of Domestick Animals, and might reason in this Predominate sense, in Rational Creatures, we might possible finde such Heroick spirits and Famous Worthys for Valour and Learning in the World, as past Ages have produced, whose worths instead of Equalizing, we discomfortable mention in our storys, finding no footsteps in these Ages (or very rare) of such productions; probably

for

for want of such rational modest observations, herein requisite to be observed: Our fore Fathers, have so far insisted on this Subject, as to inform of Convenient times for the procreation and production of all Qualifications in Nature, as to the Conceivement of a Son or daughter, whether for Learning, if so, for what *Science*, Art or Learning, so for Valour, for all particulers, Emulating Eminency in all Qualifications; as also in the Constitution of the body, but should I inlarge on this Subject, posible I might offend the quesy Stomacks of some, and gain an immodest repute with the weak, and wilful to reason.

In the Conception of Sons aptate the *5th.* House the Lord thereof, in Masculine *Signs*, the Moon if posible in the Ascendant, or in a Masculine *Sign*, aptate also the Luminary of the time, that it be in a Masculine *Signe*, or in a Masculine Quarter of Heaven, which is from the *10th.* to the first, its opposite part, a Masculine hour herein is likewise observable, which are the

odd hours, but be sure the 5*th*. House and Lord thereof be free from affliction, and well fortified.

For Daughters, what is said of Masculine, observe in the Feminine; observe also that when the Planets are Oriental they are accounted Masculine, when Occidental Feminine.

3. In putting your Children to learn any Art or Science, let the Ascendant be ♊ or ♍ but *Virgo* is best, and let the Moon be seperate from the Malevolents, and joyn'd or applying to ☿ with a good Aspect, let ☿ be Oriental and strong as also his receiver, or Dispositer, and let the Moon be increasing in Light, and Number, and be sure that ☿ be not Retrograde nor the Moon slow in motion.

4. If you would send a Messenger, or Embassador to any person; in this consider cheifly the Moon above all other Significators, and cause that she be joyned to the Planet Signifing the person to whom the Messenger is sent, or at leastwise that she behold the same with

a Fortunate Aspect, a *Trine* or *Sextil*, and if you may, cause that Planet to receive the Moon, or the Lord of the Ascendant, as if you send to a King or Prince, let the Moon be joyned to the ☉ or the Lord of the 10*th*. House, and posite the ☉ or the Lord of the 10*th*. in the 10. or 11*th*. or first houses, if this may not with convenience be performed, posite them in the 9*th*. or 3*d*. and this will do indifferently well: In sending messages, or Embassys to the King, beware the ☽ be not in ♒ or ♓, if you send to other Noble persons, or Ecclesiastical persons, let the Moon behold ♃ with the before mentioned Aspects, in an Angle, and a good place from the Ascendant, if your message be to warlike persons, let the Moon in like manner behold ♂, but let there be no Conjunction angular, nor ☌ in any Angle, but in succedant houses, if you send to Antient men, Usurers, Husbandmen, or the like, let the Moon in the beforesaid manner behold ♄, and let ♄ be well posited in succedant houses, if you send to the Feminine

Sex, let the Moon be conjoynd with ♀; if to Phylosophers, Scollers, Scribes, Merchants, and young persons from 14. years of Age to 20. let the Moon be joyned to ☿, but take heed that ☿ be not impedired nor afflicted, nor any other Planet to whom the Moon is joyned.

5. Concerning Childrens Nursing, and weaning; & the buying & putting on New Apparel, these do partly belong to this house, but they are breifly handled in the Subject of the first House; therefore I shall only ad this, that in putting on new Apparel, let not the Moon be in a fixed Sign, unless it be in Warlike Garments, then a fixed Signe is best, in *Aries* let be excepted the 7. Degrees, following the first 8. the 23. and 24. degrees of that Sign, its not good the ☽ should possess them, in ♋ except the first 6 degrees, and the last 3; or let the Moon be in the first half of *Libra*, or in the first 18 degrees of ♏, or the first 19 degrees of ♐, or the first 20 degrees of ♑, the first 20 degrees of ♉ are tollerable, as being the House of ♀ and exaltation

exaltation of the Moon; But all Unanimously disapprove of ☊: *Haly* saith its best the Moon be in moveable Signs, and indifferent in common Signs, but by no means that the Moon be in ♂ with the ☉ or in ♂ thereof, nor the ☉ in the Ascendant, nor in opposition thereunto.

Of giving and Receiving Presents, Gifts, or Rewards.

6. IN this Subject are two Actions considerable, First the giving, Secondly the receiving, for as men are generally affected to receive, so sometimes also they are disposed to give, to be brief, would you Elect a fit time for any one, to receive a reward or gift from another in, Aptate the first House and Lord thereof, the Moon and her disposer, also the second House and his Lord that the gift may redound to the good, and Utillity of the receiver, the part of Fortune, and his Lord is to be fortified for the amplification there of, in like manner *Iupiter* is to be aptated,

which is the Natural Significator of Substance, by this means acquired, that the Utillity and benifit thereof, may be conserv'd, and amplified, and (as it were) past into the Substance of the Receiver, and become habitually his.

If you are to Elect a time for him that giveth, to honour beautify, and dignify his gift, aptate the *5th.* House and Lord thereof, and *Iupiter* and let *Mars* in either Receiving or Giving, be Cadent from the Ascendant and Lord thereof, from the Moon and her dispositer, from the second from the part of fortune, part of Substance, from the *5th.* House and Lords thereof, and if possible let the *5th.* and first Houses be common Signs amongst which ♐ and ♓ are best, ♍ next, & ♊, most inferiour, & take heed that ♄ behold not the Ascendant or his Lord, the ⊕ or the part of Substance, without reception, and let the Lord of the Ascendant be elevated above the *Lord* of the *7th.* House, which if all these cannot be done, aprate the Moon the *Lord* of the second House, and

Iupiter

Iupiter in reception of gifts, in giving, aptate the Moon the *Lord* of the 5*th.* House, and *Iupiter*, or part of Fortune.

Of Messengers.

7. IN sending Messengers on business, for the better success, let the Moon apply to the Planet which is Significator of the person to whom you send, as suppose the King, let the Moon then apply to the ☉, if a Judge, Lawyer, Divine, or Marchant, to ♃, if to a General or great Commander, to ♂, if to a Lady of quallity to ♀, and so of others. take heed that the Moon nor that Planet be Cadent from Angles, but free from the infortunes.

Of Writing.

8. WHen you would write with credit and success let the Moon be free from Infortunes, applying to ☿, and *Mercury* strong, not afflicted, nor retrograde; and also see that the Ascendant and

Lord there be free from infortunes, and the Malevolent Rayes thereof.

Of the right ordering of Dyet in Feasts and at all times, for Mirth and Health.

9. THe Appetite as to Meat and Drink cannot conveniently scape out notice, or seem impertinent to this work, therefore this Chapter shall signify how useful these following considerations are, to Princes, persons of quallity, Rich men, and all who live high, and do little, in their Feasts and dayly Dyet, as for the inferiour sort of persons whose dayly Labour affords them only a mean necessary subsistance, they stand not so much in need of these prescriptions.

Therefore let such who feed high, and feast often, In the first place, observe the Course of the Moon, for if she be in ♉ applying to ☿ you may safely eate *Beeff* and *Veale*, it shall not surfeit nor so soon offend Nature, so likewise when the Moon is in ♓ applying

appling to to ♃ it shall not prejudice to eat Fish, fresh and salt, even as when the Moon is in ♎ or ♒, Milk and whatsoever is made thereof shall not hurt or offend the stomack, being eaten then: Note if the ☽ be in *Virgo* unfortunately afflicted by ♂ its hurtful to eat any Sallet raw or otherwise, as also boyl'd Cabbage and Colworts, but if the Moon shall apply to ♂ or the ☉ from the 3d. its good to feed on various, and several Dishes, it may then be done with less hurt, but if the Moon apply to ♄ have a care of eating meat long powdred, and salt; when the Moon applys to ♀, its good to eat fruits of various kinds, the Moon in ♈, or ♍ applying to *Jupiter* good to eat of Ox, Weather, and Creatures libd by Art, edible, as also all manner of Goats flesh, but when the Moon shall be in □ ☌ or Conjunction of ♄, its not good to eat stale Flesh, neither when the Moon is in ♋, is it good to eat Wild beasts taken by hunting, also when the Moon is in ♊ and in the Airy triplicity applying to ♀ it is evil to eat

Wild

Wild fowle of a hot temperament, as also when the Moon shall be in ☌ applying to ♄ its evil to eat any food of cold constitution, so when she applys to ♂ bad to eat any manner of food of hot qualification.

10. This Section shall briefly shew the most proper time for that operation in the delivery of the mother from the fruite dead within her, or the after Birth, when any poor soul falls into that sad condition, (as very oft it comes to pass) and without timely, and fortunate help it may be the death of the mother, its a matter of pitty, Conscience, and the greatest concernment, to consult all lawful means conducing herennto, amongst which this is not the least, therefore cheifly make use of such a time for this operation, when the Moon is diminishing in Light descending in Meridional Latitude or in Meridional declination, and that the Moon be in the Ascendant, and the Lord of the Ascendant in Aspect of ♃ or ♀, and note that Feminine Signs are better then Masculine, and Signs of right assention,

Assention, better then oblique, more plainly if it be to be done by Chyrurgical operation, by medicine, by proper industry, or by any other means, Let the Ascendant be a Feminine Signe, and of right assentions, and let the Moon (if possible) be diminishing in Light, and 6 degrees or more beyond the Cusp of the 10*th*. House towards the Occident in the descending part of Heaven, and let some Fortune behold the Moon with a ✱ or △ aspect or a □ rather then not at all, if ♂ behold the Moon in any aspect with reception it is good in this operation, and without reception it is no evil, so that the Moon be in a Femines Sign, and the Ascendant a Feminine Sign of direct Assentions, and cheifly take care that the Ascendant be not a Sign of oblique Assentions nor the Lord of the Ascendant, nor the Moon in any of them.

11. For the sending out of Doves, Ducks, or any other fowle in the nature of a Decoy, to intice, and decoy others into their Snares, gins, and the like.

Wh

When you intend to send out fowles to this end, and to return orderly to their Nests or aboad, be sure the Moon apply not to any Planet which quickly comes to combustion, and this shall signify they shall goe forth, and timely returne safe, but beware the Moon apply not to ☿, because he often suffers Combustions, and Retrogradations, which will cause the fowle to be in Danger of taking, and impede their safe returne, its a good observation to posite the Moon in a watry Sign, and applying to ♀, and ☿ in a Sign of right Assentions, but its evil if the Moon apply to ♂ for usually they fly quite away, and return not, if the Moon apply to ♄, they lose their way, or faile for thirst, or some such inconvenience betides them, many that have been herein expert, have observed, that if they stay long they most usually return with their prey, when the ☽ comes to, or applys to that place she posseſt at their first going out, or that day she applied to that Planet, she beheld when they went forth.

Sixth

Sixth House.

HAving finished the most Material conclusions of the 5*th*. House, now in order the Subject of the Sixth House offers it self to our consideration, and is conversant about helping, and healing all infirmitys, by Chyrurgical, or Medicinable means, as Clisters, Vomits, Purges, outward and Topical applications, respecting restrictives and Aperitives, Gargarismes, and Cataplasmes, to buy Captives, and hire Servants, to give Orders and Rules of Command to Captives or Servants, to tame Wild Beasts, to break Horses, to buy all manner of Beasts, Domestick, both great and small.

1. Note in the first place that the Antiens have assigned the three first hours after Sun rise, or the first fourth part of the day to the *Sanguine* constitution as then principally predominates: The next three hours to the gubernation of *Choler*, the next

fourth

fourth part of the day to *Melancholly*, and the last three hours of fourth part of the day to the *Flegmatick* constitution, the same is to be considered of the Night, the *Lunar* month, and the *Quarters* of the Year, beginning with the Spring.

Physitians assign the first six hours after midnight to the *Sanguine* constitution, which is the reason, morning sleeps are more pleasing, sweet and comfortable then others.

The next six hours before Noon *Choller* reigns, which vigourously acteth the body to motion.

The next six hours after noon *Melancholly* predominates, which appears by a Segnitious, dull, stupefactive Humour dislocating the activity of the Spirits with unaptness to motion.

The last six hours from Sun set to midnight the *Phlegmatick* humor predominates, and bears sway, which aptly madifies the brain, which attracts up Phlegmatick gross fumes which vapours seize the brain with a pleasing stupidity provoking rest and sleep &c.

2. Touch

2. Touch not any member with *Iron* or Instrument, the Moon existing in the Sign, governing that member, in like manner if the Lord of the Ascendant be there.

3. *Phlebotomy* is best performed in the beginning of a month, and Cupping glasses, and ventositys in the end.

4. Give no purging medicine, the Moon fortified by ♃, not that it is unfortunate, but that it too much fortifies Nature against the medicine.

5. An apt time to prosecute a *Fugitive* is when the ☽ is debillitated, and afflicted by the Lord of the first, for that imports his Captivity.

6. In ingaging against a general Distemper that invades the whole body, let the Ascendant be ♎ or a Human Sign if a perticular Disease afflicting some perticular part of the body, posite the Sign signifying that member in the first, and the Lord thereof free from impediments not afflicted, and the Planet Governing that part of the body free likewise, and then apply your remidy, which when

when you do for the expulsion of any greif, let the moon be in the first joyn'd to a fortune, and the Ascendant ♎ or ♏, none of the infortunes in Angles nor the Moon besieged by them nor otherways unfortunate, which if this cannot all be, at least place the Moon in a good Aspect with the forunes, and in the Sign governing that member you desire to cure if the cure can be without *incission.*

7. In those cases where any Instrument of *Iron* is useful, let the moon increase in Light and Number, fortunately aspected from ♃ or ♀, free from all impediments of ♂, and let the Lord of the first, in the first or the 10*th.* be joyned to the Lord of the 10*th.* House.

8. *Phlebotomie* forbids *Mars* his presence in the Ascendant, and ☊ in the first, or the moon therein, but aprate the Ascendant, and his Lord, and see that ♄ be not therein, the ☽ also free from affliction, and in good aspect with ♂, so that he be not in ♉ nor ♋, nor septentrional Ascending in his Ange, and let the Lord

Lord of the House of the Moon, behold him from good places.

9. Beware of the hour of the ☉ ♄ and ♂, in bleeding as also that the latter part of ♎ be not Ascending.

10. In the time of letting blood, put not in the Ascendant the Sign of the 6. 8. or 12. in the Nativity, nor the Sign in which an infortune was in the Birth, neither let the moon be in them.

11. In Laxative medicines aptate the Ascendant and his *Lord*, and posite the Moon in the last half of ♎, or beginning of ♏, and the *Lord* of the House of the moon, and of the Ascendant, free from affliction, provide also that the Ascendant be a Meridional Sign, and that it be not a Ruminating Sign where the Moon is, or the *Lord* of the Ascendant.

12. In provoking of Vomit, let the Ascendant, the moon, and *Lord* thereof be in Ruminating Signs, let not the *Lord* of the Ascendant be going to his exaltation, thus you may safely administer your Physick.

13. Bathing

13. Bathing requires the moon be in *Aries* or ♈, joyned to ♃, the ☉, or *Venus*, or in a good aspect of them.

14. In buying or hiring of Servants, posited the moon in ♉, or in the second mediety of ♐, and let the Horoscope be a Human Signe and the *Lord* thereof in a Human Sign, and beware you have not ♈, ♌, ♏ or ♒ on the *6th*. House, nor the moon nor the *Lord* of the first, nor the *Lord* of the *6th*. in any the foresaid Signs, for *Aries* indicates a negligent, careless Servant, ♌, a proud prodigal, self conceited fool, and wastful, *Scorpio*, an angry peevish peice, and a lyer, and *Capricorn* shews he shall wast and consume his Masters goods.

15. In curing the Eys, let the moon be increasing in *Light* and Number, and free from the Aspects of the infortunes.

16. In buying of small Domestick Cattle, let the Ascendant, and moon be in a *Sign* signifying that Animal you intend to buy, fortunate, and in reception with the Planet *Lord* of that *Sign*.

17, In

17. In big Cattel it is good the moon be in ♉, or the second half of ♐, in smaller Cattel let her if possible be in ♈ or ♍ or otherwise in ♉.

More particular Elections of Times for Physitians and Physick.

18. THat Physitian who first visits his Patient in the hour of *Saturn*, his Patient shall either be long sick, or long in curing, and will suffer much pain and inconvenience in his cure, nor shall he be cured until both Physitian and Patient almost dispaire.

19. He that first enters upon a cure in the hour of *Mars*, shall finde his Patient disaffected to him, and partly disdain, or reject his medicines, his person slighted, and his pains ill rewarded.

20. He that first visits his Patient in the hour of *Venus* or *Iupiter*, shall

shall have good words of the sick, be well esteemed and paid for his pains, though he faile of the cure, yet shall he receive no prejudice thereby, I mean in point of Estimation.

The verity of these few particulers will prompt the ingenious to farther inquisition: As,

To take notice of the *Crisis*, according to which, diversity of distempers appears; as also with *Hippocrates* to observe the Cosmical rising of many Stars violently hot, of which nature are these, *Procyon*, *Syrius*, *Pygasus*, *Equus*, *Capella*, *Hercules*, *Antares*, *Pallitium* and others which are proper causes of Epidemical Diseases.

Phlebotomy being of such consequence to the Body humane: It is of necessity that there be a skilful, judicious and *circumspect* consideration had, as to the causes and ends inducing thereunto: As whether it be proper for the Patient to bleed, for the evacuating of some naughty superfluous pecant humour; for otherwise *blood* letting is of danger-

ous

dangerous consequence, and openeth away to many inconveniences and infirmities; And note generally, that it is not convenient for a *lean* and *weak* man, and a very *fat* and *grosse* man to be let blood; neither for a *Child* under 14. years of age, nor an *old* man above fifty and six: *Moreover* let not blood when the *Moon* is either in ♊ or *Leo*, for the one hath power of the *Armes*, the other of the *Heart*, to which some late writers (I know not for what reason) have added the latter halfe of *Libra*, but the other Signs are good for *Phlebotomy*, according to this following method.

For the Complexions let blood the	*Phlegmatick* *Melancholick* *Cholerick* *Sanguine*	the Moon being in	♈ or ♐ ♎ or ♒ ♋ or ♓ ♉ or ♍ or ♑

For his Age, let blood in his	*Youth* from the change to the first Quarter. *Middle* Age, from the first Quarter to the Full. *Elder* Age, from the full to the last Quarter. *Old* Age, from the last Quarter to the change.

Times

Times of the Year.

Spring good, *Harvest* indifferent.

Times of the day.

Morning after *Sun* rising, fasting, afternoon after perfect digestion, the Air temperate, the wind not *South*.

Not good to let blood.

AT the change of the moon not two days before nor after, ☌ ☍ or □ of ♄ ☌ ♅ forbiddeth the opening of a Veir, four hours before, and 10 hours after, ☌ of the moon with the *Dragons Head* or *Tail*, and the ☌ ☍ or □ of the moon to ♄ or ♂ forbids to bleed a day before or after. ☿ Combust not good.

Good to let blood.

THe moon in ☌ ✶ or △ or within the Rays of ♅ and ♀, when the Sun shall be in △ or ✶ with ♅ or ♀, when ♅ and ♀ aspect each other with △ or ✶ or be in ☌, so likewise when ♄ and ♂ shall radiate themselves

selves by △ or ✱ these Aspects of the moon to ♄ and ♂ are not hurtful.

Mercury being fortunate and not afflicted, his aspects are good; hurtful if contrary.

The moon void of Course, forbids not the letting of blood.

Directions after bleeding.

SLeep not presently, stir not violently.

Use no venery, feed thou warily.

Notwithstanding the *Phrensy*, the *Pestilence*, the *Squinancy*, the *Pluresy*, the *Apoplexy*, a continual *Headach*, growing Choler and Blood, a hot burning Feaver, or any other extream pain, in this case a man may not tarry a chosen time, but incontinently with all convenient speed hast to seek and use his remedy, as if a chosen time might be respected.

Rules for giving Purges.

The ☽ in ♋ in ✶ or △ with	♄ Purge Melancholly ☉ Purge the Phlegm ♀ Purge Choler ♀ not Combust	With Electuaries.
The ☾ in ♍ in ✶ or △ with	♄ Purge Melancholly ☉ Purge Phlegm ♀ Purge Choler ♀ not combust	With Potions.
The ☾ in ♓ in ✶ or △ with	♄ Purge Melancholly ☉ Purge Phlegm ♀ Purge Choler ♀ not Combust	With pills
The ☾ in ♊ or ♍ in ✶ or △ with	♄ Purge Melancholly ☉ Purge Phlegm ♀ Purge Choler ♀ not Combust	With any kind of Medicine.

These are common Rules for Purging, but indeed I never could much approve of the moon being in ♍ or ♓ especially when she is in △ or ✶ of ♄.

Prepare

Good to	Prepare Humours	The Moon in Gemini, Libra or Aquary
	Vomit	Aries, Taurus or Capri
	Purge by neezing	Cancer, Leo, or Virgo,
	Take Gliysters	Aries, Libra, or Scorpio,
	Take Gargarisms	Cancer or Aries,
	Stop Rheums and Flux	Taurus, Virgo or Capric.
	Bath for Co'd diseases	Aries, Leo, or Sagittarius,
	Bath for Hot diseases	Cancer, Scorpio, or Pisces

In Bathing this is the Rule, be sure the moon be in Signs contrary to the nature of the Disease.

The Governing powers in our bodys are, 1 *Natural*, 2 *Vital*, 3 *Animal*.

The Natural comprehend.

The { Attractive, Retentive, Digestive, Expulsive } Faculties.

The *Natural* power is seated in the Liver, by which are gendred the

Rules for giving Purges.

The ☽ in ♋ in ✱ or △ with	♃ Purge Melancholly ☉ Purge the Phlegm ♀ Purge Choler ♀ not Combust	With Electuaries.
The ☾ in ♏ in ✱ or △ with	♃ Purge Melancholly ☉ Purge Phlegm ♀ Purge Choler ♀ not combust	With Potions.
The ☾ in ♓ in ✱ or △ with	♃ Purge Melancholly ☉ Purge Phlegm ♀ Purge Choler ♀ not Combust	With pills
The ☾ in ♐ or ♒ in ✱ or △ with	♃ Purge Melancholly ☉ Purge Phlegm ♀ Purge Choler ♀ not Combust	With any kind of Medicine.

These are common Rules for Purging, but indeed I never could much approve of the moon being in ♒ or ♓ especially when she is in △ or ✱ of ♃.

Prepare

Good to	Prepare Humours	The Moon in Gemini, Libra or Aquary
	Vomit	Aries, Taurus or Capri-
	Purge by neezing	Cancer, Leo, or Virgo,
	Take Gliysters	Aries, Libra, or Scorpio,
	Take Gargarisms	Cancer or Aries,
	Stop Rheums and Flux	Taurus, Virgo or Capric,
	Bath for Co'd disases	Aries, Leo, or Sagittarius,
	Bath for Hot diseases	Cancer, Scorpio, or Pisces

In Bathing this is the Rule, be sure the moon be in Signs contrary to the nature of the Disease.

The Governing powers in our bodys are, 1 *Natural*, 2 *Vital*, 3 *Animal*.

The Natural comprehend.

The { Attractive, Retentive, Digestive, Expulsive } Faculties.

The *Natural* power is seated in the Liver, by which are gendred the

Humours, Blood, Choller, Melancholly and Phlegm is governed by ♃ ☽ and ♀ in the use of hot and moist things

The *Attractive* power is Governed by the ☉, strengthned by the moon passing through ♈ and ♉.

The *Retentive* faculty is cold and dry, Governed by ♄, strengthned by the moon passing through ♉, ♍, and ♑, especially in the *Sanguine*.

The *Digestive* and Concoctive consists in heat and moisture governed by ♃ assisted by the moon passing through ♈ ♎ and ♊,

The *Expulsive* faculty being cold and moist, is adjuvated by the moon existing in ♋ ♏ and ♓ especially in the Collerick.

2 The *Vital* power is governed by the ☉ having its proper seat in the heart; is best cherished when the ☉ is in good aspects, or within the benevolent Rays of ♃ and ♀ it is most cherished by things of hot and dry, and hot and moist qualification.

3 The *Animal* faculty being seated in the brain, is divided into

The { Intellective / Discursive / Sensitive } Powers.

The *Intellective* and *Discursive* are governed by ☿, the *Sensitive* by the moon, and are all strengthened by the benevolent raies of ♃ and ♀.

The passing through ruminating Signs as ♈ ♉ ♌ ♍ it is good (unless necessity compel) to abstain from Physick; for by experience we finde they excite vomiting, the ☽ ascending in her Epicycle, the humours then arising, causeth an aptitude to vomit, the same if the Lord of the House of the moon or of the Ascendant be above the Earth when you give Physick.

Of sweating; Natural sweat opens the Pores dissolves gross and thick humours, cleanseth the blood, comforts the spirits, helps cold, consumes raw humours, qualifieth and quencheth raging Feavers, helps numnes and the Dropsie.

Artificial sweat cleanseth Scabs and Itch, amends dulnes in hearing, eases the *Stone*, dissolves congeal-

congealed and cold humours and melancholly blood.

The best *Signs* to sweat in are when the moon is in ♈ ♌ and 1, 2 or 3 days after the Change, and at the ful moon.

Note, *Sweating* is better in the Evening then morning, for when the Body hath nourishment within, the spirits shall not so easily be drawn forth to the extreame parts.

Note farther that lean and dry, or feeble persons must sweat little, but fat folks may sweat well.

The Eys are best cured of a Pin, Web, Pearl or blow the moon being in ♉, ♊, ♐, ♓, ♑ or ♎.

Thus he who ignorantly, or wilfully neglects the *Magnetick* cure of Diseases by sympathy and transplantation; and these Astrological principles, my censure of him is in the words of *Hippocrates*, Optimus medentium, *eujusmodi medicus est qui ignorat Astronomiam & Astrologiam, Nemo debet se committere, manibus ejus, quia non est perfectus medicus.* No man ought to commit himself to such a Physitians hands, because

because he is insufficient in Art, and not safe to be trusted.

Nam Rusticus ad hæc non est Electus Non communem tantum omnium Hominum Naturam medico cognoscendam, sed unius cujusq; propriam.

Which cannot be without Astrologie.

Homicidas, medicos Astrologiæ ignaros Avicen.

Elections having the Signification of, and appertaining to the 7th. House.

THis 7th. House hath variety and multiplicity of Significations, therefore I shall take liberty to insist more copiously herein, choosing rather, to serve the common Ucillity, then Brevity, under this head we absolve all particulars concerning Matrimony, Quarrels, Law-suits, and mutual contentions, waging War, and making

peace with Enemies, the ruin and destruction of Castles, Camps, and Warlike places of defence, the making and procuring of Warlike Instruments, and Engins, of Partnerships, & participations, & all things & actions between two persons Inquisition concernig Theives, & Fugitives, to cause the Theife to confess the truth, to buy & purchase, armes and Warlike Ammunition, concerning Dice, and all manner of play, for gaine the finding an apt and fit time for the casting out and allaying of Evil Spirits from out persons, places or houses, the discovery of vain Visions, Dreams and Phantasms, and the discovery of secret Plots, and combinations, of any partys, either against our selves or others, cum Multis Aliis.

1. In the first place, for happy Marriage, aptate the Ascendant, the Moon and their Lords with their Dispositers, and let the Ascendant be a fixed Sign as ♉, or ♌; (avoiding ♏) and the moon in either of them in *Trine*, or *Sextil* aspect with the ☉.

2. In the Marriage of *Virgins*, let not the ☽ be in ♌ or ♋, but in the marriage

marriage of *Widdows*, to be so posited doth well.

3. The *7th.* House and his Lord, ♀ and the Planet from which the moon seperated, are the Significators of the Woman, the Lord of the *10th* signifies what shall be hereafter between them, the *4th.* and his Lord, the conclusion of both or either of their successes.

4. If a fortune posses the *10th.* House in the hour of marriage, it signifies the woman shall be with child, (if capable) the first night she companies with her husband, if she were before corrupted, consider this Election.

5. In *Contracting* marriage for fortune and gaine aprate the Ascendant, the moon their Lords and Dispositers, and posite in the Ascendant a common Sign, and the ☽ likewise in a common Sign except ♊ in like manner the Lord of the house of the ☽ let him be in ♌, the Significators all free (if posible) in good places, fortunate & in reception for receptionsignifies the benefit and gain, of their society, but if you cannot

observe all these aptare the First, 2d. *4th.* 10*th.* and 11*th.* Houses, and their Lords, let the part of fortune be fortunated by ♃ or ♀, and let the Significators be free from the consort, and aspects of the Malevolents.

6. In the *Invasion* of Enemies, Debilitate the Lords of the *7th*, and *8th.* Houses, and fortifie the Lords of the first and second.

7. In Hunting, Debilitate the Lord of the *7th.* and let the moon be infortunated, by the Lord of the first, or the *8th.* and not otherwise.

8. In *Love affaires*, fortify ♀ and the moon.

9. Its prejudice to him that fights a Duel, if the Lord of the first shall be an infortune, Retrograde, or Combust; in like manner judge of the Lord of the *7th.* for the Adversary, being so affected, he that begins shall obtaine the Victory.

10. In the hour of going forth to fight, beware the Lord of the first do not apply to the Lord of the *7th.*

11. Forbeare

11 Forbeare to besige, or assault that *City, Fortress,* or *Castle,* whose Lord of the Ascendant is the Lord of the Annual Revolution that year, therefore in Elections be Prudent,

12. In a Question arising of two Armys, suppose the one East, and the other West, the Planets their *Significators,* are seriously to be considered for which of these is the most *Potent,* shall obtaine the victory, therefore aptare and posite the Heavens for Signification, on that part you affect, and undertake for.

13. In choosing and selecting a fit time to fight, provide that the Lords of the first and second, be stronger then the Lords of the *7th.* and *8th.* for the stronger shall obtain the victory.

14. Many of the Antients are of opinion that it is good to aptare the part of Fortune in the East part of the Circle, in the beginning of Bartel; for if it be in the West, the Invaders shall be repulsed, and the Invaded will stoutly defend themselves.

15. In Wars, know that the for-

titude

titude of the Superiour *Planets*, is greater then the Inferiour.

16. if you would make peace and settle concord amongst Enemies, choose a time when there is good Aspects between the Lords of the Ascendant and *7th.* Houses.

17. Beware the Moon be not Infortunate in the beginning of Battel, but rather free from all afflictions and impediments, and the *Lord* of the Ascendant so likewise, if the moon be infortunate, he loseth which first began the Quarrel.

18. For him that intends an invasion for the West, let the Lord of the Ascendant and the Moon be Oriental, if to the *South*, let them be placed in the Northern Angle.

19. In the siege of a *City*, *Town*, or *Castle*, assault the East part, when ♂ is in the Oriental part of Heaven, from the *10th.* degree of ♉ to the *10th.* of ♌, and from the *10th.* of ♏ to the *10th.* of ♑; but assault the West part, ♂ being in the Occident from the *10th.* degree of ♎ to the *10th* of ♈.

20. Begin no fight nor Battel the moon

moon being Combust of the Sun, *i. e.* in her change.

21. *Sol*, ♊ and ♌, in the Ascendant, promise to him that first begins the Battel Victory, safty and a happy return.

22. Let no man approach to fight, the Sun being joyned to the Lord of the Ascendant, and for your freind, be sure you Elect no such hour.

23. *Saturn* in the East (although his Dispositer be well dispos'd) forbids to ingage in Battel for he shall be precipitated by the wiles of the Enemies horse, but if *Saturns* Dispositer shall be Malignantly dispos'd, the Commander shall be wounded, or worse.

24. *Mars* with *Cauda Draconis* in the Ascendant or with his Dispositer, ill disposed, predicts the incepcor of the Quarel to be Mortally wounded, but he being Dignified his wounds shall not be unto death.

25. Infortunes in the 8*th*. in the hour of Battel makes many Cowards.

26. the ☉ in the 8*th*. House, or with

with the Lord of the *8th.* forbids Battel.

27. Infortunes in the *10th.* forbids any approach to Battel.

28. *Mars* and ♄ in the Ascendant, afflicts both partys with prejudice, if not death.

29. At the time of the Hoast going forth to fight, provide that the Lords of the *7th.* and *8th.* be in the first or second, and the Lords of the first and second well placed or dignified, and Debillitate the Significators of the Adversarys, and let the Ascendant be a Sign relating to some of the Superiour Planets, and for the Houses of *Mars*, *Scorpio* is better then *Aries*, make ♂ most strong and fortunate, and let *Jupiter* be with him, or freindly behold him, in or from the First or second, *10th.* or *11th.* Houses, and Debillitate ☿ if she be Lady of the *7th.* and ♃ likewise, for the recruites of the Adverse party, because ♈ will then be in the *8th*, and posite ☿ and ♃ in the Ascendant or second Retrograde, Combust, or Caden: if possible, and in no good Aspect of the *7th.* or *8th.* Houses.

30 When

30. When you would fortunate your freind, and unfortunate his Adversary, let the Lord of the Ascendant, at leastwise of the second, be for him, whom thou wouldest help.

13. in the beginning of Battel, see that ♂ be not in the Ascendant, unless he be Lord thereof, but let him behold the Ascendant with a favourable aspect.

32. At your entring be sure that you posite not the Lord of the first or second, in the 7th. or 8th. Houses.

33. And note, that if the Nativity of the principal Commander may be known, (as I have before observed) it is a safe way to dignify the Lord of the Radical Ascendant, and that he be aspected or joyned with good Stars, and for certaine that Officer or Captain in any Fight, hath the best success, whose fate it is to come neerest this Position.

34. The first twelve hours succeeding the Conjunction of the Sun and Moon, are evil for him that begins

gins a Battel, but from those 12 houres to 72. hours, are good for the beginner.

35. If ☊ be in the Ascendant in the houre of Battel fortify the ☉, and if the time of the year will bear it, posite the ☉ in the Ascendant, and Debillitate ♄ by Combustion, Retrogation, or posite him in ☊, ♋, or ♈, & aptate ♂ for the Victors part, and see the Enemy hath not ♂ in the *7th.* or *8th.* Houses.

36. At the setting up a Princes Standard, hanging out a Flag, the Ensigne of Battel, or receiving the Colours as Ensigne, Standerd-bearer or the like; you may know the success by observing the position of the Heavens at that time, for which if you Elect a time, fortify the *10th* House and his Lord, posite the Moon in ♏ with ♂ if posible, or in a good aspect of him, as also aspecting ♃ or ♀, and *Mars* free from all impediments, and if the Moon may not coveniently be in ♏, posite her in *Aries* free from affliction, and impediments; and the neerer the change the better, ♏ is most adjunctions.

37. And

37. And farther Note, that if the Standard, or Colours be given by the King to any person, it is best that ☿ be placed in the 10*th*. House and the ☉ and Moon there if it may be.

38. In receiving the Colours or command from a free City or Common-wealth, that the receiver may undergoe the same with success and honour, let the Moon be in one of the houses of ♃, fortunate and free from afflictions, not in *Cancer*; In like manner fortunate *Jupiter*, and let neither ♃ nor the Moon be in any the Houses of the Infortunes; unless he hath a minde to be taken Prisoner and his Colours.

39. To Advance your Honour in the Conquest of him against whom you strive, posite the ☽ in the Houses of ♂, free from infortunes, or in ♌ beholding the ☉ with a good aspect, and let the part of fortune and his Lord be in the Ascendant.

40. To choose a Fortunate time for the Besieging of any place, let the moon be diminished in Light, with Meridional Latitude, joyn'd to fortunate

fortunate Stars, or in in some Amiable manner beholding them, and *Mars* in *Trine* with the Moon out of a Feminine *Signe*, and the Ascendant a *Sign* of right Ascention, and Fortunes in, or beholding the Ascendant, ♄ beholding the Moon with a *Trine* is very good, but be sure to shun the Malignant aspects of ♄ and the Moon, and *Saturn* not Cadent, for then he intimates delatory proceedings, and prolixity of time in the Siege, to the great detriment of the Besiegers; this hath been experienced oft, and is supposed to be verified in the Siege of *Troy* by the *Greeks*: Therefore I propound these Rules for the benifit of all Honourable, Fortunate, and Ingenious Commanders and Souldiers.

Of choosing a fit Time to Eject Evil Spirits from persons and places, and the Dissipation of all Phantasmatical Deceptious foolerys.

41. TO Eject or expel Phantasmes, delusive Visions, and Representations, any hurtful or nocible Spirit, from any possessed person or place, or any Demoniacal terrible appearance infesting any place, disturbing the Inhabitants, and vexing any particular person, any person coming to an Artist to Elect him a fit and apt time for these purposes, aptare the Ascendant and his Lord, and beware that *Cancer*, *Leo*, *Scorpio*, nor *Aquary* be in the Ascendant nor the Moon in any of those Signs, let the Ascendant be any other Sign which you conceive most proper for your business, being not afflicted, and the Lord thereof free from Infortunes, and the Moon well placed and joyned to, or aspected

aspected by a Fortune, free from all impediments; but in the destruction and ruinating any Idols, or Idolatrous places it sufficeth, that you Debillitate, and unfortunate *Venus*.

42. When a man would buy Seed to sow that should prosper well, and yeild good increase (which is the desire of all) be it grain for the field of any sort, or Seeds for the Gardens of any kinde, and would Elect a fit and convenient time to this purpose, aptare the Ascendant and his Lord, and the Moon in the first quarter increasing in motion if possible, and in Signs of oblique Ascentions, and in one of the Masculine quarters of Heaven, which are from the 10*th*. House, or Meridian to the Ascendant, and from the 4*th*. House, or *Imum Cœli* to the 7*th*. and the Lord of the Ascendant in one of these quarters, and the 10*th*. House and Lord there of be free from all impediments of the Malevolents, it is a good Position if the Moon be joyned too, or well aspected by ♀, and be Oriental, free from impediments, & swift

swift in motion. These things are necessary to be all observed, but if your occasion will not give you leasure to observe them all, at leastwise be sure you aptate and fortify the Moon.

43. When any one would Elect a time for Play at Dice, or any other Game, for Lucre sake and desire of gain, which I suppose is the end every man proposeth to himself, according to the minds of the Antients, let the Ascendant be a moveable Sign, because fixed Signes are not so proper nor profitable common Signes are between both, *i. e.* neither much profitable, nor much prejudicial, as if the Ascendant be a common Signe, and the Lord thereof of good qualification, it signifies good, but if of evil Signification it signifys evil; its very behoveful that the Lord of the Ascendant be of good Signification and well disposed, and the Lord of the *7th.* Debilliated, weak, and impedited, and if posible let the Lord of the *8th.* House be in the second, or in the first House, receiv'd by the Lord of the second, or first Houses, but let not the Lord of the

the 8th dispose of the Lord of the 2d. especially when you begin to play, & let the Moon be seperating her self from one Fortune, and joyning her self to another fortune, and above the Earth fortunate and strong, and let a strong Courrage with hopeful expectation possess the heart & fancy of him, that thus would win, and his breast always towards the Moon, for if she be unfortunate usually its contrary to him, who hath his breast contrary, whosoever he be that desires to win let him sit with his face & breast towards the Moon, if you cannot make all these observations, (as seldome it falls out you can altogether) however let the Ascendant be a moveable Sign, when you begin to play, and the Moon in his breast that plays, and if no more may be, yet let the Moon be in the face and breast of him that plays, and it shall avail.

To know the secrets and whispring of any party.

44. IF you see certain persons seperate themselves from the company and whisper together, and

and you suspect some evil meaning of them towards you, or desire to know their intents and secrets, posite a Schem. of Heaven, and consider the first, the *7th.* and their *Lords*, because the first and his Lord, and the Planet from whom the ☽ seperated are the Significators of him that first began to move this secresy, and the *7th.* House Lord thereof, and the Planet to whom the ☽ applys, are *Significators* of him to whom he first began to speak, and if many be in company he that stands with his face towards the Meridian shall be understood to be the first beginner, and he that holds his face towards the East or North, may be considered to be the second person consulting, the *10th.* House and his Lord have signification of him or them that discourse amongst themselves and of the secret matter discoursed, if there shall be litigious contention, or War amongst them, the *10th.* and Lord thereof shall signify the victory, of the business in hand, for he shall be victor whom the *Lord* of the *10th.* best aspects, the *4th.* House

and

and his Lord, and the Dispositer of the ☽, shall signify the end of the business, but the Moons Dispositer shall be of more effectual Signification, than the Lord of the *4th*. House.

Farthermore aspect the Lord of the 10*th*. and see how he is qualified, and relateth to the Significators, namely the Lord of the first or *7th*, for if he behold the Lord of the first with a more favourable aspect then the Lord of the *7th*. he which begins shall obtaine and have the better, if to the Lord of the *7th*. then he which opposeth shall prevaile.

Farther observe if the Lord of the first be a Planet *S*ignifying truth and reallity, if he be then he that begins shall proceed Legally in truth without fallacy, but if he be of a deceptious quality, there will be lying and falsehood in the business, In like manner may be said of the Lord of the *7th*, also if the Lord of the 10*th*. be a Planet signifying verity, he to whom this is most favourable, shall use truth and just dealing in his Actings, but if false, then he useth fraud, & deceipt, in likemanner if the

Lord

Lord of the *4th.* or the Planet joyned to the Moon, have true and real signification, then shall the end be without fallacy, fraud, or deception, but if otherwise, the end will be answerable, and thus are you to consider in reference to the end of any thing.

To Inquire after a Theif and Fugitive.

45. WHen any one would follow, or finde out a Theif or Fugitive, any sorded vile person, or a false Servant or the like, it behoveth that the Moon be impedired and afflicted, in the very degree with the Sun, or within 16 minutes, but not in ♈ or ♎, or in the last half of ♎, nor the first half of ♏, nor within 12. degrees of the ☊ or ☋ of the Dragon before, or 7. degrees behinde, but if you cannot thus posite her, let her be posited in the Ascendant, in *Conjunction Opposition*, or *Quartile* aspect, of the *Sun* or in △ or ✶, without reception, and afflicted from the Planet beholding her, or let it be three days before the Lunar Ecclipse, or one day after it,

and let the Sun be free from all vitiating impediments of the Malevolents, and let some one of the Fortunes (if possible) be in the 10. House or within 5. Degrees of the Cusp of the 10th, before, or 3. degrees after, and of this be sure, that the more you impedite and afflict the Moon, by so much the more is the Theif, or Fugitive afflicted.

Elections of Time proper for the Significations of the Eight House.

1. IN acquiring Inheritances, let the 8th, House be well fortified.

2. The Portion and Dowry of a Wife shall be easily acquired if you choose an apt hour for Contraction, or Matrimony, that is, that there be benevolent Stars in the 8th, House.

3. For acquiring the Substance of your Adversarys, and Enemies, position the Lord of the 8th, in the first or

or second, or at least infortunated by the Lord of the first or second.

4. Any one being desirous to ordain or make his last Will and Testament, or so to settle his Estate that it may continue to his minde, and would Elect a convenient and apt time to this purpose: First let the Moon be slow in motion, and increasing in Light, for this signifies the Act or Deed shall continue and stand firme, without change or alteration, its very convenient that the Moon and the Lord of the Ascendant, or either of them behold *Saturn* with an Amiable aspect, or joyn'd to him, for this shall signify the perfect complement of the thing without change, but shall abide perfect, and continue, while the Testator or Donor lives, and also after his Death,

Zael is of Opinion that it Signifys a prolongation of the Testators life if the Moon be joynd or behold *Jupiter* or *Venus* (as is before said of *Saturn*,) the Ascendant of time a fixed sign, and the Moon likewise fixed,

this intimates duration, as movable Signs intimates mutability, its much to be heeded that the Moon be not aspected by, or joyned to any Planet under the Suns Rays called Combustion, or joyned to *Mars* nor aspecting him by *Opposition* or Quartile aspect, nor *Mars* in the Ascendant, or beholding it with any aspect of enmity, nor the Lord thereof, all these signify a change of the Act, the shortness of the Testators life, & the non-accomplishment of the Testators Will, and finally confusion of the Estate, and quarels and contentions amongst those that survive.

Elections of and concerning the Significations of the 9th. House.

1. IN Journeys fixed Signs are to be avoided and moveable Signs chosen.

2. You ought not to Elect a time for

for a Prince to take a Journey in, the Lord of the Ascendant being in the 8*th*. House nor in his exaltation. *viz*. the *Lord* of the 8*th*.

3. In Embassyes, Messiges, and all Maritine affaires, the Moon is principally to be Elected.

4. *Mars* disturbeth and impediteth Land-Journeys, & *Saturn* Sea-Voyages and affaires; therefore the presence of either of them in the 9*th*. House is not to be wished.

5. In the beginning of a Journey, see an *Infortune* be not in the 9*th*. and in your returne beware the like in the second.

6. Being to undertake a Journey, beware the Moon be not in *via Combusta*, because then the Traveller will be afflicted with Sickness, or other impediments answerable.

7. In Electing of time referring to *Discipline* and the *Mathematicks*, cheifly aptare *Mercury*, in things relating to Religion the ☉ the Moon the Ascendant and their Lords are to be fortified and one of the Houses of *Iupiter* upon the Cusp of the 9*th*.

House, and the Moon irradiating the third House.

8. In sending and transmitting Embassys to Kings and Princes, see the Moon be not in ♒ or ♓, but rather aspecting the *Sun* or Lord of the Tenth with favourable Aspects.

9. Would you send a Child to School, and desire him to learn well, and to delight in his Learning, *Elect* the Horoscope to be *Virgo* or *Gemini*, *Mercury* fortunate and strong, the Moon not afflicted by the Malevolents, but free from Combustion, and increasing in Light and Number.

10. In Journeys by Land aptate the Ascendant to be an Earthly Sign, in voyages by Water the Ascendant to be an Aquatique Signe, the Moon in the 11*th*. House going towards the 10*th*. and not under the Earth, if this may not be done, posite her in the 9*th*. or third Houses, free from the infortunes and in like manner see that the Lord of the Ascendant, the ☽ & their Dispositers be not afflicted.

11. In

11. In Journeys in which you expect gaine and profit, aptate and fortify the Lord of the hour, at your going out.

12. In general for Electing times for Journeys observe that you aptate the Ascendant and his Lord for your person, the second and his Lord for the goods, and conveniencies you carry with you, the *7th.* House for the place to which you go, the *8th.* and his Lord for the benefit and good expected by your Journey, the *10th* and his Lord, for the accidents which shall hap in the way, the *4th.* and Lord thereof, for the end of the Journey.

13. Aptate the Moon with the Planet Signifying the thing for which you make your Journey, as if you apply to the Prince or a Great person, let the Moon be joyned to the *Sun*, or Lord of the Tenth, or in good aspect with either of them, let her not be in *Aquary*, nor in the *4th.* nor *7th.* House, nor in *Pisces*, because the twelfth from *Aries* wherein the Sun is exalted.

14. If the Lord of the *7th.* be

with the first, and the Moon joyned to a Retrograde Planet, the Traveller meeteth the thing or the Person in the way, for which, or to whom he goeth.

15. In Electing a time for any one to begin a Journey in, forbeare and shun the Moon existing and being in the second, or third face of *Libra*.

16, In all Journeys beware the moon be not with the infortunes, or their Aspects.

17. For speed and Celerity in Journeys and quick returne, let the Sun be in Opposition to some Benevolent Stars, for if he be in opposition to any Malevolent Stars, the signification is *Impediments, Delays*, and a slow *Returne*.

18. In like manner as to a speedy returne, see the moon be not in the first, second, or fourth House, any of which pronounce delay, and a tedious stay in the place to which you goe.

19. In Sea voyages be sure you posite not the moon in *Scorpio*.

20. Antiquity

20, Antiquity hath not been wanting to informe us, that Elections conduce to the great Utillity of those who Learn and Practice Musick, it being a Laudable Humane Action, (according to that true *Maxime*, *Negotia Humana Astris indigent*) which properly relateth both to the *9th.* and *10th.* Houses, but may more firly be comprehended under the *9th.* because the *9th.* house hath Signification of Ecclesiastick Songs & Divine hymnes (which ought to be preferred,) & are used in the divine Worship of God in Temples and Churches, and Religious excercises, this is the first accepation of Musick, and properly belongs to this place, the other hath relation to the *10th.* House, which comprehends all Lay musick, and Songs that are used for mirth amongst Lay-people, as if you would Select a convenient and fit time to teach any one in Song or Musick, begin when a rational and humane Sign is in the Ascendant or *10th* House which Signs are ♊, ♎, ♒ and ♓, in singing shun the mute Signes

are ♋, ♏, and ♓, for Prick song and Divine *Musick* aptare principally ☿, for secular Song or Musick, cheifly aptare ♀, and ☿ in the second place, but in choice of *Musical* Instruments, aptare or fortify both ☿ and ♀, or either of them which you may, and let the Ascendant be ♎ or ♉, or at least *Pisces*, and in either kind of *Musick* let the *Moon* be in ♋, ♉, or ♓ seperate from ☿, and going to *Conjunction* or good aspect of ♀ if possible, it is the better if ♀, or ☿, or both be in any of their Dignitys or ☿ beholding ♀ with any Amiable Aspect or in *Conjunction*; and would you have your Scholler superlatively excel in singing, that no one should exceed, then let him or her begin under the Ascendants beforesaid, and let *Mercury* be direct and joyned to *Venus* Retrograde in House or exaltation, or some other the Dignitys of either of them, but it is necessary to this that the parties Nativity before hand be considered, for never any one excells in any thing unless there be a Natural aptitude, and fitness thereunto, and one spe-

cial

special observation is that the *Lord* of the Ascendant be fortified in the *9th.* or *10th.* Houses.

The Antients give Rules likewise in reference to Musical Instruments, making several nice distinctions, which have more in them of curiosity then profit; Therefore its convenient to forbear the farther prosecution.

21. The Marchants Calling principally belongs to this *9th.* House, as cheifly consisting in Forraigne Negotiations and the like: In reference to which not only the practice of our fore-Fathers of famous memory, but also dayly experience, convinceth us of this truth, that the good or bad Position of the Heavens at the setting forth of the Ship, conduceth much to the good or bad success in the Voyage, As *Storms*, *Rocks*, *Fires*, *Pirates*, and *Cross-winds* are professed Enemies to the Merchants profit, and meer productions of ill *Positions*, so his indeavours should be most conversant in and about the means by which these disasters may be prevented, which prevention

prevention the Antient Sages resolve us, consists in two things; First in a Reverend and devout imploration of the Divine Majesty for a blessing and success: Secondly in the due and proper choice and Election of time to that purpose, which is done by observing the Position of the Heavens, and entring your Ship, and setting sayle, at such a time when the Heavens answer these Rules. First, know therefore it is best to begin your Voyage when a watry Sign ascends the Horizon, in which you are (except *Scorpio*) or the Moon existing in a moist Signe, in *Conjunction*, or within the *Trine*, or *Sextil* Rays of *Jupiter* or *Venus*, but you ought to debilitate *Saturne* and *Mars*, but if they be strong in any fortitudes, be sure that they Aspect not the Ascendant, or the Moon.

Secondly, The Malevolents do prejudice by being in the Ascendant, or with the Sun or Moon or casting their *Squares*, or *Oppositions* to any of them.

Thirdly, The next Rock of prejudice

prejudice is, when with the moon, or in the Ascendant, there is any of these Malevolent stars, of violent, Turbulent nature, as the *Pleiades*, *Hyades*, *Orion*, *Arcturus*, *Aldebaran*, *Delphinus*, *Argonavis*, *Hercules*, *Canis Major* or *Minor Hœdi*, or *Capella*.

Fourthly, The infortunes may not Aspect the Ascendant or Moon, unless they be assisted with the benevolent aspects of *Iupiter*.

Fiftly, The Malevolents in Angles are to be avoided, but be sure they præside not over the Moon or the Ascendant.

Sixthly, *Mars* is most noxious being posited in the 10*th*. or 11*th*. Houses.

Seventhly, You are heedfully to avoid the Moons passing, or transiting either of the *Nodes*, commonly called the *Head* and *Taile* of the Dragon, and it is good she be in the Dignitys of the fortunes, or in Amiable Aspect or Conjunction with them, and above the Earth, but if she be under the Earth (as sometimes it cannot be avoided) then posite

posite her in the third, or fifth Houses,

8, Lastly, the Lords and Dispositers of the Moon and Ascendant, must be strong, and benevolent in Angles, Oriental, and free from being afflicted by the Malevolents, and strengthened by the Radiant Aspects of the Benevolents, and in their Dignitys, not *peregrine*, *Combust*, nor *Cadent*, *weak*, nor in the *abject-houses* of Heaven, which are the *6th*. *8th*. and *12th*. not with Retrograde Planets, not Retrograde themselves.

Thus briefly, yet sufficient to make every Sea-man and Merchant wise and happy.

Elections

Elections for Several Matters and Things relating to the 10th. House.

1. THe fortitude of the Sun is much to be considred, in the obtaining of Dignitys and Princely preferment.

2. In Princely Dignitys, if you Elect a time, the 10*th*. House, the Lord thereof and his Dispositer must be aptated, the Moon and her receiver, let all these be in good Aspect with the fortunes.

3. In obtaining Courtly Dignitys and preferments, the First House, the second, their Lords and their dispositers, merrit your choice, and if you Elect for a Counsellor, Secretary, or Clarck, aptate *Mercury* with the aforesaid, if posible posite *Jupiter* in the first joyn'd to the Lord of the 10*th*, or in a good aspect of him, or in a Square with reception.

4. If you Elect for Dignity, let not infortunes be in Angles, nor the

the Moon Combust, or otherwise impedited, nor with *Cauda Draconis*.

5. For a time for a man to reconcile himself to his superiour at difference with him, of what condition soever he be, afflict the Ascendant and impedite the Lord thereof, and in like manner deale by the Moon, and the Planet from whom she seperated, and that she decrease in Light and Number, and make the *7th.* House and Lord thereof fortunate & strong; and in like manner the Planet to whom the Moon is joyn'd, and let the Lord of the *4th.* House be well posited in a good House from the Ascendant, and free from the Malevolents.

6. In undertaking, beginning, or returning to any Art or Calling, aptate the first House, the *10th.* and their Lords, the Moon also and the Planet, Significator of the Mistery, Trade, or Science, and fortify them. As for Martial affaires and Armes, *Mars*, for Learning *Mercury*, for Musick *Venus*, for the study and practice of Law and Divinity *Jupiter*

for

for Honour the Sun, for Tillage and Husbandry *Saturne*, and the like.

7. oftimes it haps that he that hath been the means of anothers preferment, may have a desire to remove the party again from the same, either upon the account of ingratitude, as walking unworthy of his former favour which is an Epidemical Disease in these days, or upon the account of benefit and advantage to the party promoting him to higher Dignitys, if it be upon the account of ill will, and disfavour, Debilitate the ☽ let her be unfortunate, weak, or Combust, and afflicted with any other the infortunes, and decreasing in Light and Number, and posited in the *6th.* or *12th.* Houses, in a fixed Sign, and either the exaltation or Dignitys of *Jupiter*, *Venus*, the Sun, or *Mercury*, they likewise weak and unfortunate, and let the Ascendant and his Lord be fortunate, and well fortified; if the intention be to remove him in love to greater Honour, profit and Dignity, let the Moon bein *Virgo*, *Sagitary*,

Sagitary, or *Pisces*, or at least in *Gemini*, which is inferiour to the former, let the Lord of the Ascendant be increasing in Light and Number, and the Ascendant a Northern Sign, and let the Moon be fortunated in the House or Dignitys of any fortune, that fortune being fortified and strong, well aspecting the Lord of the 10*th*. House, if the the Preferment be of Layical, and Temporal Signification, but aspecting the Lord of the 9*th*, if the Honour be Ecclesiastick and Spiritual, neither is this position contrary to that else where affirmed, that the Moon is Significatrix of the business or matter in action, because here is understood the Ascendant free from impediments and safe, the Lord thereof strong and fortunately fortified, and for this, the Lord of the Ascendant shall be the Significator, so far as the signification pertains to the Ascendant and Lord thereof, but the Moon shall be Significatrix of the thing, and business for which you Elect your time, and hath her proper Signification different

different, and seperate from the *Lord* of the Ascendant, and so understand in all like cases.

8. If any one desires instruction, so as to be taught in Phylosophy and moral Sciences, and would have a convenient time to begin his studys, let him choose for his Ascendant *Geminy*, *Virgo*, *Libra*, or the first half of *Sagitary*, or *Aquary*, free from infortunes & the Moon in any of those Signs, the *Lord* of the 10*th* in the 10*th*, or of the Nature or Freindship of the Lord of the Ascendant, and let the Moon be joyn'd to *Mercury* by body; or by *Sextile* or *Trine* and let *Mercury* be safe, and free from impediments, fortunate and strong, and if posible that *Mercury* behold the Lord of the Ascendant with some Amiable Aspect, which will be very good, as also if the Moon be in her Apogeon, or applying thereunto, not declining, the 9*th*. House and *Lord* thereof is to be fortified in like manner if possible, &c.

9. Would any one be expert in Armes and would choose and Elect

a fit

a fit&convenient time to begin, that thereby he might the better profit, and mannage the same with honour safty & credit, let him choose for his Ascendant *Aries*, *Leo*, or *Sagitary*, and *Mars* fortunate and strong, and the Moon fortified, and in *Taurus* if possible, for she is best there, unless she be otherwise fortified, but beware she be not in *Scorpio* nor *Capricorn*, and cheifly in Learning, Military affaires, posite also the Lord of the Ascendant in his exaltation or other Dignitys, and be careful that neither he nor the Moon, be Cadent from any Angle, especially from the Ascendant, if these cannot be in your time, yet be sure at the least to posite the Moon and the Lord of the Ascendant, or either of them in the 10*th* House, or applying thereunto.

10. If any one desire to be Instructed in the Art of swiming, that he might proceed with ease, and safty, and be excellent therein, and to the same end would consult a good time to begin, make choice of *Cancer*, *Scorpio* or *Pisces*, for the Ascendant,

dant, and let the Lord of the Ascendant be either in Angle of the 10*th*. or applying thereunto, not distant there from, more then 15. Degrees, and strong and fortunate, and the Moon strong and in some of her Dignitys, amongst which *Cancer* is cheif, *Taurus* next, the other inferiour, and ascending in Septentrional Signs and neer her Auge or Apogeum.

11, If an Artist be desired in a general way to make Elections of Time, according to the variety of mens Callings, and Practises; As first in reference to Forging, Smiths craft or the like, what ever Ascendant you take, be sure you aprate the 10*th*. House and Lord thereof, and the Moon likewise, and the Planet that properly signifys the work or business that any one intends to begin, see that he be fortunate and strong; as for instance, if it be a business of strong, & tedious labour dull and heavy in the dispatch, as the Culture of the Earth, sinking of Wells, or Fountains, Coale-pits, or Quarys for stone, or Mines, or any thing about

about these, as Gins for the Evacuate water, Water-mills or the like, aptate *Saturne* principally, and if it be a business that may admit of much serious cosideration and judgment, and much business *pro* and *con* may be about it as to Arbitration and the like, then aptate *Iupiter* and if your business be any thing of Smiths work, Fire, butchery, or cruelty, aptate *Mars*, if it be any thing conversant about Money or Goldsmiths work or the like, then aptate the Sun, and if it be about matter of Ornament especially of or concerning Women, aptate *Venus*, but let *Mercury* in all these considerations be joyned with the Significant Planet either by body or aspect and Fortunate and strong, because he hath participation in all things wherein Ingenuity is requisite, and if the work be in reference to *Draughts*, to *Pictures*, Imagery, the forming of Stamps for Coyn, Mathematical Instruments, or any thing wherein the subtilty of Wit is required, in these aptate *Mercury*, that he be strong and Fortunate, and

if,

(if possible) joyned to the Moon, or friendly aspecting her, and both well disposed, and if the matter be in reference to Navigation or Maritine affaires, aptate the Moon, and let her be increasing in Light and Number not descending from her Auge, and in every particular determination, let the Moon be joyned to, or aspect the Planet with an aspect of Amity, that signifys the work or business you intend to begin, and would have good come thereof, or else see she be in the House signifying the thing you intend, in some dignitys or well aspecting the same; and lastly take this general Rule that you take your Ascendant answerable to the Nature of your business as being most proper and convenient to the thing or work you intend to begin, as in Terrene things that participate of the signification of the earth, choose Terrene & Earthly Signs, in watry significations choose Aquatick Signs in fiery, fiery Signs, in Aethereal and Airy, choose Airy Signs, & the more neerer you come to a perfect Election, or the more you fall short

of

of it, answerable will be your success in the Degrees of good or bad.

Elections concerning the Signification of the Eleaventh *House.*

1. IN making *Pacts, Covenants*, concluding *peace*, and entring into *Amity* for durance; the following Position of Heaven is best, *i. e.* that the Moon be in the 11*th.* with the Lord of the 11*th.* House and (if possible) let the Lord of the first be there likewise, and all joyned to *Venus*, or *Venus* joyn'd to the Moon, or the Lord of the 11*th* or in an aspect of Amity or *Venus* in *Taurus*, *Pisces*, or *Libra*, receiving some of them, existing strong, and the Moon received by *Jupiter*, or posite the Moon strong and fortunate in some of the Dignitys of *Venus*, neer unto this was the Positions of the Heavens, when the *French* and *Scots* concluded their National durable

durable League, the effects of which (to her sorrow) *England* hath often felt.

2. In entring Covenants, Contracts, or Leagues of Freindship where gain is to be expected, posite the Moon in the Ascendant, or in a Sign of the same triplicity, fortunate and strong, in some of the essential Dignitys of the Planet that receiveth her, and the part of Fortune there likewise.

3. With confidence expect the accomplishment of that thing you desire by, or through friendship; if these Positions of the Heavens are, namely, the Moon and her Dispositer, the Lords of the Second and 11th. and their Dispositers, beholding or aspecting the Ascendant or Lord thereof, and the Moon or either of them in any good aspect with reception; These being, the thing will be facile and easy in the obtaining thereof.

Treating of those things wherein we have hope and confidence to gain Fame and good report.

4. THis Subject seems rather to be comprehended under the 10*th*. House because it consults of Honour, Credit, and fame, which are the consequents of a foregoing hope, but for several considerations it seems more conveniently comprehended under this head.

A good name and Fame is gotten by honest ingenious study which that you may accomplish with conveniency; Let your Ascendant be *Sagitary* or *Pisces*, or at least *Cancer*, but *Cancer* is not so proper as the other two, you must be careful also to apeare *Iupiter* as much as may be, as also the 11*th*. House, and the Lord thereof, and if you can posite *Iupiter* in the 11*th*. House, it will much advantage your desire, and advance your design; if you cannot posite

posite *Iove* in the 11*th*, indeavour to place him in the first House, and if you can do neither of these, at leastwise cause that ♃ behold either the first or 11*th*. House with some freindly aspect, and be sure that *Iupiter* be fortunate and strong and free from impediments, and if you can possible posite the Lord of the first House in the 11*th*. or the Lord of the 11*th*. in the first, this is very efficatious and proper, its good the Sun be in the 10*th* House if it may be, or in the first free from impediments, so that he impediate not *Iove*, neither the Lord of the first nor 11*th*. Houses, let the moon also aspect the Sun with a freindly aspect, as *Trine*, or *Sextile*, at least with a *Quartile* aspect with reception, and the moon free from all impediments, and fortunate and strong, and let the moon seperate from *Iupiter*, or the Lord of the first or 11*th*. House, when she applys to the Sun: This much Dignifies your indeavours, and causeth that your land and fame shall be far spread and divulged abroad, to your great benifit, and you shall be praised

praised of the best and generality of people, to your great good and benifit, and the more of these Significators you can aptate, and thus fortify, it is the better; But however its necessary that the Luminarys aspect each other, or the Lord of the first or 11*th*, Houses with a *Sextile* or *Trine* aspect, at least in a *Quartile* with reception, but if they behold each other, its the better, and doth the more fortunate your designs.

5. If any one should desire the love and freindship of any person, upon the principles of honest real affection and not upon the account of any uncivillity, and should desire to consult a fit time for his application to such person, whose freindship and favour he desires; It matters not much what the Ascendant be, but what suits best with the conveniency of the time, so that other things considerable be heeded, as first posite the moon in the 11*th*. House, and if you can, there also place the Lord of the Ascendant, it is the better, and if possible, and both joyn'd too, or aspecting *Venus*, but

at leastwise let *Venus* aspect the moon, or the Lord of the 11*th.* House, which if time cannot allow of this do what you can that the moon, or the Lord of the Ascendant, be joyned with the Lord of the 10*th.* or behold him with a *Trine*, or *Sextil* aspect, or with reception, or aspect *Venus*, or that the Lord of the Ascendant behold either of them, from *Taurus*, *Libra*, or *Pisces*, and be free fortunate and strong, and well disposed, and if none of these can agree with the time, cause that *Venus* be received by the moon in *Taurus*, or *Cancer*, and the moon in reception with *Iupiter*, or the Lord of the second House, but furthermore if none of these can be, posite the moon in *Taurus*, or in the first half of *Libra*, or *Pisces*, in some of the Dignitys of *Venus*, free, Fortunate, and strong.

6. If any one desire the freindship of another upon the account of gain and that he may benefit his fortune thereby by the means of such love and freindship, then posite the moon in the first House, or at

least in the triplicity of the first, free from impediments, fortunate and strong, and the part of Fortune received from the Lord of the House, or the Lord of the exaltation of that Signe, in which the Moon is.

7. If any party desire the Love, freindship and familiarity of another, that thereby he might gaine an Inheritance, or acquire thereby House, Land, Goods or the like, posite the Moon in the 8*th* House in reception with part of Fortune.

8. And if it be upon the account of gaining small Cattel, let the Moon be in the 6*th*. House, in reception with the part of Fortune.

9. And if it be with desire of obtaining any great Cattel or Beasts of considerable price and vallue, posite the moon in the 12*th*. House, in reception with part of Fortune likewise, and so understand of every House, according to the substantial and proper signification thereof, and always let the moon have reception with part of Fortune, or the Lord thereof.

10. If none of these particulars can

can with conveniency (in reference to your urging time) be observed, consider another method, that is, if any one would desire of another that he would be Liberal unto him, and confer gifts by way of Donation upon him, take your Ascendant what Sign you will that is not afflicted, so it be a fixed Sign, at leastwise a common Sign, and let the Lord of the Ascendant be therein or in his triplicity, aspecting the Ascendant with a favourable aspect, *viz. Trine* or *Sextile*, and take great heed that the moon be not joyned, or afflicted by any the Malevolent Planets, not any other way impedited, and it is necessary that she behold the Lord of the House in which she is, because if she aspect not him, it hinders the effecting, and accomplishment of your business; let the moon be increasing in Number, and Light, in such beginnings, and joyned too, or aspecting fortunes, the Lord of the Ascendant, also fortunate and strong, and free from impediments, if it be a fortune to whom the moon is joyned direct and increasing in

Number it is better by far for your business, for it signifies the prosperity and good success of your undertakings, and have a special care to *Mercury* that he be not impedited and afflicted, for if he be, it signifies obstruction, and oftimes the loss of your business, but if there be reception between the Planet that afflicts and *Mercury*, it is the better, and prevents the absolute frustration of your business, so that it may be accomplished and brought to an end, with Petition, importunity, hard labour, and much difficulty, yet hardly durable and lasting, always have a care that you posite the *Significatrix* which is the Moon joyn'd, or aspected to the Planet Significator of the thing quesited; as the *Sun* in all splendid Acts, and the business of great persons, *Mars* in the matters of War, and souldiers, *Jupiter* in matters of Counsel, Law, and Ecclesiastical affaires, and persons, and so understand of all other Significators.

Lastly, If you would Elect a time for any one to enter into Amity and freindship

freindship with another, posite the Moon free from Malignants, and especially from their Quadrats, and Oppositions, and let her be joyned in freindly aspect with the Planet signifying the thing, person or business, which you intend, as is above said, as *Venus* in the Acts, Relations, and signification of Women, *Mercury*, in writings, Scribes, and the like, and so understand of all other Significators, and if the Lord of the *11th.* House behold the moon or her Disposiret with a laudable aspect it is the better.

For the obtaining of any thing Material promised to you, or otherwise; by Petition.

WHen any person desires to obtaine a benefit from another, whether by promise, or by Petition, and would consult a fit, apt, and opertune time to that purpose, that he might with the more facillity, and certainly obtain his de-

desire, take what Ascendant you can free from affliction, and fortify the same, and the *Lord* thereof, the Moon also, and Lord of the House in which she is, aptate also the second House and his Lord, the 11*th*. House and Lord thereof, and let the Lord of the Ascendant behold the Moon or some of the forenamed Significators, with a laudable and freindly aspect, or receive them, or some one of them, and let the Lord of the House signifying the thing desired, receive the Lord of the 7*th*. House, and the Moon, or at leastwise one of them; as for example, should you make your request to a *Brother*, then its proper the *Lord* of the third House should receive the Lord of the first, or the moon, if of a *Father*, then the Lord of the 4*th*. ought to receive the Lord of the first or the Moon, if from a *Son*, let the Lord of the 5*th*. House receive the Lord of the first, or the Moon, if from a *Servant* or inferiour person, let the *Lord* of the 6*th*. receive the *Lord* of the Ascendant, the moon or either of them, if from

a *Wife*

a *Wife*, a Husband or Associate, let the Lord of the *7th.* House receive the Lord of the first, the Moon, or either of them, if you would Petition a *Bishop*, or Ecclesiastical person let the Lord of the *9th.* receive the Lord of the first, the moon or either of them, if from the King, then let the Lord of the *10th.* receive the Lord of the Ascendant, the moon, or either of them; if your expectation be from a freind, then let the Lord of the *11th* House receive the Lord of the first, the moon, or either of them; Farther, if you Petition, or seek to any person signified by *Saturn*, as *Antient* men, *Iews*, or persons of mean condition or the like, let the Cusp of the *11th* House be in *Capricorn*, *Aquary*, or *Libra*, or at leastwise in some of the Dignities of *Saturn*.

If you Petition or seek to a *Scribe*, a *Merchant* or young person Signified by *Mercury*, let the Lord of the *11th* House be in some of the Dignities of *Mercury*, omitting the Digities of face, which is the weakest of all Dignities, *Alabiarus* an ancient

Author

Author adviseth that *Mercury* be joyned to *Jupiter* or *Venus*, and applying to the Lord of the Ascendant, in all Petitions or requests from any person, and this is taken as a general fortitude, as also if posible aptate the proper Significator of the thing, which you would obtaine, or things which you Petition for, the first House always signifies the party petitioning, and the *7th.* House the party Petitioned, therefore let the Ascendant be free from any affliction of the Malevolents, and the *7th.* House free from their Malignant aspects, & if you cannot do this, nor observe the former directions in Electing your time, your business then shall be destroyed your expectation frustrated & brought to nothing, and that after it seems probable to be effected.

Now if your request shall be for money to beg or borrow, or to receive it upon due or the like, then aptate or fortify the Lord of the Ascendant, and his Lord, with the aforesaid Significators, and if it may with conveniency, let the Lord of the Ascendant behold the Lord of

the

the second, at least let there be no Hostile aspect between them, nor afflicted by the Malevolents, and lastly, let the *Lord* of the *11th.* House, and the Dispositer of the part of fortune, both or either of them if posible, behold the second House with any freindly aspect.

Haly adviseth, if it be to Women that you Petition, or seek, or in the way of love, or in reference to Marriage or the like, have the same consideration to the *7th.* house & his Lord, as you had to the second, and so of all others; Thus concludes the Significations of the *11th.* House.

Of

Of those perticular Significations, that referr to the 12th. House.

1. THe first observation we shall make shall be in refference to the reconciliation of Enemies; Therefore when you would reconcile persons that are at discord and enmity, aptate and fortify the Ascendant and his Lord, Debillitate the *7th.* House and Lord thereof, let the Lord of the Ascendant have some Amiable aspect to some Fortune, if posible, and Debillitate the *Lord* of the 12*th.* House, causing him to be Cadent, and if the 12*th.* House be unfortunate It is the better, and fortify *Mercury*.

2. In Expelling Malignant Spirits or any Diabollical possession, aptate the Ascendant, *Lord* thereof, and the Moon, let not the Ascendant be *Cancer*, *Leo*, nor *Aquary*, nor the moon in any of them, but in what Sign,

Sign else you posite the Moon in, let her be strong, free, and Fortunate,

3. For Fishing, if you Elect a time good and convenient for that purpose, let the Ascendant be a common Sign, fortify and aptate the Lord thereof, or let the Sign be of the watry tripliciry, the Moon and the Lord of the *7th.* unfortunate, and their Dispositors afflicted by *Saturne* or *Mars.*

4. If you would Elect a time for Dice-play that you might win, let not a fixed Sign be in the Ascendant but let the Lord of the first be strong and well fortified, the *Lord* of the *7th.* House weak and afflicted, and posite the Lord of the *8th.* House in the second or first Houses, or received in some Dignities, or aspect with the Lords of the first or second, but let not the *Lord* of the *7th.* or *8th.* receive the Lord of the second, and always see the Moon, seperate from one fortune and apply to another fortune, and its best the moon be above the Earth Fortunate and strong, and let him that will win al-

ways

always have her in his minde.

5. In Hunting aptate the Moon, but cheifly the Lord of the hour, and let the Moon be Cadent from the Ascendant, and not behold it.

6. When any person would wager on a Race to be run by any Creature, either Rational or irrational, and desiring to win, and conquer the other party, and to that end would choose and Elect an fit and prosperous hour to bring his ends to pass, to this purpose aptate the Ascendant and Lord thereof, the moon also, and Lord of the House in which she is, and the Planet to which she joyns her self by aspect; In like manner fortify the part of fortune, and Dispositer thereof, and its necessary that the Lord of the first and the moon, or one of them behold the part of fortune, and after you have aptated these, put the Lord of the houre in the Ascendant, at that instant the *Beast*, or *Party* that is to run first sets his foot out of doors, upon the first remove towards the Race.

7. In the next place as to the Number

Number of them that Run, from *one* to *twelve*, if a number run together, to know which shall from the first to the twelfth, first come to the Mark or end of the Race; observe this Method *viz.* If you posite the Lord of the hour in the first House (as is aforesaid) then the first shall come first to the end of the Race, if the Lord of the hour be posited in the *10th.* House, the second shall win, if in the *11th.* House, the third, if in the *7th.* the *4th.* if in the *5th.* House the *5th*, shall first attaine the end of the Race, if in the *9th.* the *6th.* if in the third the *7th.* if in the second the *8th.* if in the *8th.* house the *Lord* of the hour be posited the *9th.* shall win, if in the *6th.* the *10th* if the *Lord* of the hour be in the *12th.* or fourth houses, that Beast or Man shall come last to the end of the Race, or Equivolent to the last.

8. But if in Election of time you cannot apeate and fortify all Significators according to these Rules, apeate the *Lord* of the hour, the *Lord* of the Ascendant, and the Moon

Moon, and if your Time will not permit you to do this, be sure to aptate the Lord of the hour, by positing him in the first, and aptate the Moon likewise: *Alkindus* is of opinion, that the Moon is best aptated in *Sagitary*, or the first half of *Libra*, and you must take great heed that the Lord of the Ascendant, or Lord of the hour, or the Moon, be not in any of their falls, for then it is to be feared that the Horse, his Rider, or both, will fall and sustaine prejudice.

9. When any person would Elect a time to buy a good Horse, or other serviceable Beast, or to Back him & name him, first aptate the Ascendant and his Lord, and the Moon, and it is good that she be joyned to a fortune that is direct, Oriental, and ascending in the Circle of his Auge, but if not all this, at least let the fortune be direct, and be careful, that the ☽, nor that fortune be not joyned to any infortune, either by body or aspect, for that possesseth the Beast with timidity and fears, if this evil position should be at the buying

of

of the Beast, it threatens loss, and a bad market, if it shall be at the Backing or taming of him, the issue will not answer your intention, but that the Beast will be abused, and by so much the worse is the Signification if any impediment shall be in the 12*th* House, but take notice of this necessary observation, if the Horse you buy be already Backt, or the Beast already tamed, then let the Ascendant at the purchase thereof be a Common Sign, and the Moon in *Taurus* or *Leo*, and let her be joyned to a Planet direct, which is Septentrional ascending, or at least Meridional ascending, these shall signify that the Horse or Beast shall augment, and increase both in body and price, but if the Planet to whom the ☽ is joyned, or aspected, be Retrograde, this signifies that the Beast shall augment somewhat in price, but not much, but shall be diminished in body, and if the Planet shall be direct, and descending, or either Septentrional or Meridional, this signifys that the Beast shall be increased in body, but diminished in

price

Moon, and if your Time will not permit you to do this, be sure to aptate the Lord of the hour, by positing him in the first, and aptate the Moon likewise: *Alkindus* is of opinion, that the Moon is best aptated in *Sagitary*, or the first half of *Libra*, and you must take great heed that the Lord of the Ascendant, or Lord of the hour, or the Moon, be not in any of their falls, for then it is to be feared that the Horse, his Rider, or both, will fall and sustaine prejudice.

9. When any person would Elect a time to buy a good Horse, or other serviceable Beast, or to Back him & tame him, first aptate the Ascendant and his Lord, and the Moon, and it is good that she be joyned to a fortune that is direct, Oriental, and ascending in the Circle of his Auge, but if not all this, at least let the fortune be direct, and be careful, that the ☽ nor that fortune be not joyned to any infortune, either by body or aspect, for that possesseth the Beast with timidity and fears, if this evil position should be at the buying

of

of the Beast, it threatens loss, and a bad market, if it shall be at the Backing or taming of him, the issue will not answer your intention, but that the Beast will be abused, and by so much the worse is the Signification if any impediment shall be in the 12th House, but take notice of this necessary observation, if the Horse you buy be already Backt, or the Beast already tamed, then let the Ascendant at the purchase thereof be a Common Sign, and the Moon in *Taurus* or *Leo*, and let her be joyned to a Planet direct, which is Septentrional ascending, or at least Meridional ascending, these shall signify that the Horse or Beast shall augment, and increase both in body and price, but if the Planet to whom the ☽ is joyned, or aspected, be Retrograde, this signifies that the Beast shall augment somewhat in price, but not much, but shall be diminished in body, and if the Planet shall be direct, and descending, or either Septentrional or Meridional, this signifys that the Beast shall be increased in body, but diminished in

price

price and vallue; In like manner if it shall be Meridional and descending, the Beast shall be diminishing both in body and price, and so much the more as it shall be the more Meridional: This concerns Tame Beasts that are broke for the masters use; the next consideration reffers to untamed Beasts that are wild, for these aptate your Ascendant a Common *Sign*, and let the moon be in a moveable Sign, joyned too, or aspecting any of the Fortunes, considering the conditions as to assention and descention, to Direction and Retrogradation, as is beforesaid.

10. This general Consideration offereth it self worth our Noting; That is, would any one buy a *Horse*, *Ox*, or any other Animal with intent to gaine and profit thereby, the moon existing from the beginning of *Cancer*, to the end of *Sagitary*, he shall not gaine, but lose thereby, for he shall buy dear and sell cheap, but if he buy the moon existing from the beginning of *Capricorne* to the end of *Gemini*, he will experience the contrary, for he will buy cheap and

sell

sell deer, and it is the opinion of good Authors, that this Rule holds not only in Beasts and Cattel, but in all things that any one can buy or sell whatsoever, always, not preterminitting or forgetting that Fortunes meliorate, and augment the good, and diminish the evil of a thing, and contrary the infortunes, always augment the evil, and dimish the good, every one both good and bad, according to his nature, and according to the vertue and power they have, to help, or hurt, to augment, or diminish.

11. The next consideration is to shew how to Elect a fit & convenient time & hour, wherein the King, or any person may with the more facillity, take or Debilitate his Enemy, and this is best done when the 12th House is unfortunated, and weak, and the Lord thereof unfortunated also, and this affliction to the 12th House and Lord theteof, shall be the better if it be caused by the Lord of the Ascendant, but if this may not be, choose a time to prosecute a Theif, or Enemy, when

the

the ☽ is afflicted by the Sun, and the Sun strong & free from affliction, and if the moon be afflicted from any other, and not from the Sun it is as well: It is the Judgement of *Abarbus*, that when a Prince would take and suprise an Enemy of less force then himself, let him state the moon in ♂, or ☌, or in *via Combusta*, or with the ☊ or ☋ of the Dragon, or in the Ascendant because the Ascendant is inimiced by reason of *Oppositions*, or let the moon be aspected by the Infortunes, or before her Eclipse three days, & let the Sun be safe & free from the *Malevolency* of Infortunes, & a fortune, or fortunes, aspect or possess the mid-heaven, this is for a certaine Rule, that the more the moon is infortunated, and afflicted, the more and the greater prejudice, befalleth the Enemy, by reason the moon hath populer signification, and is Significatrix of vulgar, inferiour Relations, and Servants: Thus have we finished with according to Brevity as premised, the Judgement of the best Authors and our own experience, the *Elections* of

thes

the Twelve Houses; For which, *Laudatus, & Benedictus, sit deus, in sæcula sæculorum.*

Here followeth the Signification of the hours of the Planets, very useful in their proper Significations.

THe Signification of the Planetary Hours, we have taken from the Iudicials of Abablez *the Son of* Zaéd, *and from the Book of* Albumazar, *his Book of Natural things, confirmed by the Iudgement of* Haly *and others, which here we thought good to affix lest our work might seem Lame, and deficient in any of those Rules, and grounds, which the wise Antient Sages have dictated to us.*

After these Planatary Hours, *we have also in like manner subjoyned,* Elections *of the Moon, according*

according to her Mansions, because a great part of the Arabians, *use and operate by them, and are accounted acceptable Radixes for business, by the* Indians, *as appears in the Books of* Dorotheus *and others, but observe, we esteem not these Elections of Planetary Houres, nor the Mansions of the Moon of so great virtue, force and efficacy, as the Elections before handled, which are taken from the present true Position of the Planets, and their accidents, yet these in their Notions, may be useful to us, and those Significations they have, ought not to be despised.*

Of the Hours of the Sun.

THe Hour of the Sun is Infortunate in every thing, unless in Addresses to the King, or Governour, and not always good in this neither, for all Accesses, and Addresses about business, are to be shun'd at, and neer the Suns setting; This hour of the Sun is not good to

put

put on new Garments, because, the sickness of the party usually, or some uncomfortable accident causeth them to last to long; Not good to bleed, or breath a Vein; Nor good to Deposite in any mans hands Money, or any part of your *Substance*, by way of Partnership or Trade, not good to begin any Building, nor to buy any Beasts; not good to accompany Naturally with any Woman, yet in this hour good to apply our selves to Wisdome, & Learning & to receive instruction, good to buy, and make provision of Armes, to Ride and Hunt, let any one especially ill Husbands being from home, not enter their Houses in this hour for fear of disquietness; This Hour is good to receive Dignity & Honour, to apply to the *Prince*, or to manage affaires with great persons, as also to take security from any person, on the behalf of Money, or any goods or substance, by which profit and gain is expected, and if you give any sume or goods to any one in this hour, usually the party to whom it is given dyes, before he receives it; If

any one be taken with a Disease or Distemper in the same, it usually converts to a strong Fevour, and oftimes falls into sounding Fits, which greatly afflicts the spirits and causeth great Detriment.

Of the Hour of Venus.

IN the Hour of *Venus* it is good to take Horse, to begin a Journey, but not to enter a Ship to begin a Voyage, in the hour of *Venus*, and when she Rules, its very good & the fitest time for all Jocosity and Mirth for Play, for Womens company, for Marriage and Contracts with Women, good to goe from home, but if abroad not good to enter your house in this hour, good to take Medicines, but not good to let blood, nor to use Cupping-glasses, or Scarrification, not good to plant Trees, nor to sow any Seed, not good to give Correction to any Servant, Male or Female; not so begin to make a New

Garment, nor sleep in that hour if you can avoid it; Its good to undertake or begin a Journey, upon Womens occasions or in reference to such ends, this hour is good to act in all things that relate too, or concerne Women, boldness and Confidence is good to be excercised in that hour, as also *Concumbere Cum Muliere licite*, he which receiveth money on debt, or gift, or otherwise in that hour, usually dispenderh it on Women, or foolishly in vitious Delights, and Idle Company, a Disease invading at that time, its to be feared, hath its Original from some Malevolent humore afflicting, caused by the Illicite, and too frequent Company of VWomen or the like.

Of the Hour of Mercury.

IN the hour of *Mercury*, break any Beast for the Saddle, good to write Letters, to send Messengers, and Messages, to buy, sell, and

deale in Merchandize, to lend, and to receive what is due, to take Physick, to Graft and Plant, to make Addresses to Princes, not good to Contract Matrimony, to buy either Land or goods, or to re-enter your house being out, not to buy or hire Servants, nor to change or remove from one house to another, neither to take any one out of Prison, for he may quickly return thither again, good to begin any Building, to dig Wells, and to sink Mines and the like, good to begin a journey, the party shall receive gain & profit thereby, set Children to School to writing and in this hour let them begin to be Disciplined in every Science, to put a Child Prentice to a Merchant, to act in Merchandize, mutually to give, to pay, or receive is good, he which in this hour borrows any sume, shall well performe the payment thereof, and he which lendeth, or giveth shall be well content, and they shall mutually be satisfied each in other.

Of

Of the Hour of the Moon.

IN the Hour of the Moon not good to begin any Building, or lay Foundations, nor provide any Medicine to take', nor make New Cloaths, nor buy Cattel especially small Cattel, as Sheep or Swine, or the like; Good to sell Timber, to cut and prune Hedges, to buy Fruits, or fruit Trees, to dig Wells, Pits, and Quarrys, to Ride and back *Horses*, good to Complement and proffer respect to the Feminine Sex, put Children to School to Read and write, prosecute and pursue an Enemy, good to depart and leave your own Country but not good to re-enter it again, its good to begin a Journey in this hour upon the death of any freind or Kindred for he shall accomplish good thereby, but if the Moon be in the Terrene Triplicity its contrary, he which lends Money in this hour, shall have great labour, cost, and pain to reco-

recover it again, and after he despaires of the recovery, it shall be Recovered, but not the whole sume.

The Significations of the Hour of Saturne.

IN this hour take no Medicine, neither make or put on any new Cloaths, neither cut your hair, or endeavour any Ornament about the Head, not good to enter into a Ship to begin a Voyage, good to goe out of your own house, if it be no farther but that you return the same day, enquire after Enemies, Theives and Fugitives, buy Armes, but purchase neither Man nor Maid Servants for they will be Lazy, Nasty, sullen, self-will'd and dogged, consult with good Company, write Letters, good to mount some Beasts, as Asses or Mules, but not Horses, or Mares for usually the Beast flings the Rider, or is slow or uncomfortable in the Journey, or grows lame by

by some mischance, not good to contend with Armes against an Enemy, or to begin to pursue any Murderer, neither act in any Arbitration, or where peace is to be made, in that hour open no vein, nor use any Cupping-glasses, good to buy Leases, or to take Leases, and to buy Grain or any sort of food, or Grain for Seed, not good to begin a long Journey, for the Travellor sustains great peril and danger, or imprisonment, and suffers many anexieties, and finds much Tartdity and delay, and he that in this hour begins a Voyage to Sea shall be tost with Waves, crost with contrary winds, which will cast him upon contrary shores, it is good to let Leases, to open the Earth by digging, and to Plow, he which borrows, or receives the Substance of anothers in his hand this hour, will be in danger of losing it, and perchance dye, or lose his life, within a short time after, and he which takes a Disease in this hour, it will long abide him, and become a Chronical distemper, and at last probably dye under it.

Of the Hour of Jupiter.

IN this Hour give honour to Princes, to Ecclesiastical persons, and contract Matrimony, use no Rigor towards Servants, neither Male nor Female, provide Riding Apparrel, and put them on in this hour, take no unpleasant poison, good to depart out of house, or Country, buy no Armes, beware of fire, and all igneal operations, not good to digg Wells or Pits, but very good to sow all kinds of Seeds, and to plant all manner of Plants, very good to begin any Building, good to Court the favour of Princes, not good to buy Beasts but good to buy Birds, and Fowle, you may not safely and prosperously enter your Ship, not good to let blood, or to scarrify, he which beginneth a Journey may expect good success, gaine and profit, with comfort and benefit from some persons, or parts that he expected not, good to apply to the Judges, and principal

principal Magistrates, he which lends or borrows shall have good success herein, and whosoever falls into any Disease or Infirmity shall quickly be cured and helped.

Of the Hour of Mars.

THe Hour of *Mars* is to be avoided and hath Ill Signification, in the beginning of every Action, as also not good in the prosecution, unless it be to them to whom *Mars* is Benevolent in their Nativities, yet to these also is fear of Rashness, and over much hast, in their Actions begun, or continued in this hour: Therefore its our wisedom to forbear inception in this hour, where necessity doth not compel.

Of the Mansion of the Moon.

THese Mansions are judged by the Antients, to be of great efficacy as to the variation, and state of the weather, as also to general contingent Actions.

And not without ground, by reason of those Eminent fixed Stars, which have their Positions, accord to their different Natures, in those different Divisions of the Zodiack; Three things are necessarily herein observed. As,

First the Number.
Secondly, the Limmitation.
And Thirdly, the Nature of these Mansions.

The *Indian* Authors according to *Iaphar* divided the Zodiack into 27. parts, and accounted 27. Mansions of the Moon, allowing 13. Degrees 20. Minutes to every Mansion, which orderly and accurately divides the whole Zodiack being 360. Degrees, into 27. equal parts.

But the general Currant of Antiquity,

quity, and all moderne Authors do constitute 28. *Mansions* of the Moon and so divide the Zodiack into 28. parts.

2. The first of these Mansions hath its beginning accounted from the first Star in the Right horn of *Aries*, which in the beginning of time was in the first Degree of *Aries*, but now is divolv'd by reason of the precession of the Æquinox, (according to our best and latest Authors *Morinus*, and Mr. *Wing*,) to the 28. degree and 28. minutes of *Aries*, where the first Mansion takes beginning, & hath its Limitation, to the 11. Degree 11. minutes of *Taurus*, as shall be observed in the following Table, with each perticular Demention, and Limitation of every Mansion.

3. These are observed to be efficatious in the Moon and all the other Planets, passing through them, by reason of the different Nature of the fixed Stars in their several *Asterisms* posited in them; as for Example, when the Sun passeth the 10*th*. *Mansion* in *Leo* his proximity to the Dog-star, augments his heat, *Et sic de Aliis*.

Behold

Behold the Table of the Moons Mansions according to Astronomy.

1	Somwhat dryer then the Temperament.	gr. 28. 28. ♈
2	Temperate	11. 11. ♉
3	very Moist.	24. 3. ♉
4	Cold and moist.	6. 55. ♊
5	Dry.	19. 47. ♊
6	Temperate.	2. 39. ♋
7	Moist.	15. 31. ♋
8	Cloudy and inclining to moisture.	28. 23. ♋
9	Dry.	11. 15. ♌
01	Moist.	24. 7. ♌
11	Somwhat more cold then the Temperament	7. 0. ♍
121	Moist.	19. 50. ♍

Temperate

13	Temperate.	2. 43. ♎
14	Temperate inclining to moisture.	15. 35. ♎
15	Moist.	28. 27. ♎
16	Cold and moist.	11. 11. ♏
17	Moist.	24. 3. ♏
18	Dry.	6. 55. ♐
19	Moist.	19. 47. ♐
20	Temperate.	2. 39. ♑
21	Moist.	15. 31. ♑
22	Temperate.	28. 23 ♑
23	Moist.	11. 15. ♒
24	Somwhat Cold.	24. 7. ♒
25	Dry.	7. 0. ♓
26	Somwhat Dry.	19. 50. ♓
27	Moist.	2. 43. ♈
28	Temperate.	15. 35. ♈

The

THe Astronomical Signification of the Mansions, being mentioned in the foregoing Table; Its necessary to add the Astrological Significations, which according to the minds of the best Authors are as followeth.

The Moon being in the first Mansion, which appears by the foregoing Table, begins in 28. Degrees of *Aries*, and ends in 11. Degrees o ld minutes of *Taurus*, its generally good in Merchandize, to vindicate himself against his Enemies, indifferent good for Journey, *Dorotbius* is of opinion that its not good to marry, or contract Marriage in that time that the moon passeth those degrees, good to buy tame beasts, its not good to undertake a voyage by water by reason of sudden fear and danger, neither contract any Society, or bargain with a Superiour for fear of vexation and trouble to follow thereupon; nor enter into Bond, for the issue will be very bad; that person which is imprisoned in that hour, is like to sustaine a long and chargeable Imprisonment; this time is

good

good for all operations wrought by Fire, good to Hunt, good to take Physick especially Laxatives, good to buy Sheep or Oxen, to plant Trees to sow Seed, and to put on new Cloths,

2. The second Mansion begins at the 11*th.* Degree of *Taurus* and ends at the 24*th.* degree of the same Sign; Its good for Women to deck themselves with new Apparrel and Ornaments, good to sow Seed, to ruine old Edifices and to build new, because what building you then begin shall be firme and durable, indifferent good for Journey, not good to contract Matrimony, by reason the Bride will be apt to love and fancy others; Its good to hire Servants, or buy Captives because they will be diligent, trusty and faithful, good to buy labouring and domestick Cattel, not good to Journey by water by reason of Wind and Waves, not good to joyn friendship, or to enter society with one greater then your self in power, he which is imprisoned in this time suffers a long and chargeable Captivity, very good

for

for all building, for digging of Wells and making conveyances for Water, to hire *Servants* Male and Female, to apply to Princes and great men, on the behalf of dignity and honour, in the expectation of reward very good, not good to Purge or Vomit.

3. The Moon transiting her third Mansion as appears by the Table foregoing; Its good to Marry and contract Marriage, good to set children to School to write and read, to make up Medicines, and to Travel, the moon being free from infortunes and from Combustion, good to hire Servants to have them true and honest, for Building, Bathing, & washing; not good to contract friendship, not to be Imprisoned because of long durance, yet he shall at last pay and come off well.

4. The moon in the fourth *Mansion*, the *Indian* Phylosophers say, its very good for a Prince to give Battel, to mannage and marshal his Army for advantages, good for the besieging the Enemies Camp, and

Cities

Cities, and to prosecute and pursue an Enemy, and Malefactor, its not good to sow, nor to lend, nor to demand Money lent, good to Journey by Water and Sea, in reference to the success, yet no quick return, good to contract friendship, and Partnership, because they will one be faithful to the other, that party that is commanded to Prison, is in hopes of liberty within three days, if not he suffers long detainment, good to hunt, not good for any kind of Physick, not to open any dangerous wound; that par y that puts on New Apparrel will quickly have the same torne, rent, or spoyled, not good for marriage.

5. The Moon existing in this Mansion, its good to Plough and sow all manner of seed in its due season, also good for the adornment of the body with new Cloaths, and other Ornaments, to Ride and the like; he which journeys by Water shall go to his journeys end according to his desire but shall but slowly returne, friendship or Partnership contracted in this time shall be commendable,

mendable, convenient & profitable to the Parties, he which is imprisoned in this time unless he have deliverance in three days, is in danger to dye in Prison. Good to wash, Bath, & deck the haire, to put on new Apparrel, to buy Beasts, to hire Servants, to prosecute an Enemy, and to compound Enmity, but its evil in purchase of Land, or bargains for Houses, and to take Physical Potions, as also to begin or attempt that thing of which he feareth the event, or hath lately had ill success therein, because he shall fall in the same inconvenience again.

6. The Moon being in this Mansion, good to take Physick, for Women to deck themselves with Ornaments, and new Attire; Its affirmed that the Raine that falls when the Moon is in this Mansion, doth more good then ordinary, yet not good for travel by Land: *Dorothius* affirmes that *Marriages* that are contracted in this time, shall a while continue in concord and unity and afterwards Discord and disagree, the Servant that is bought or hired in

in this time shall be a Deceiver, a Fugitive and a deceiver of his Master, he which enters a Ship to voyage therein, he shall safely and quickly arive at his Port and very speedily returne, but for Partnership and contracts to be made herein, not good, for fraud and deceit shall be practised on both hands, he which is cast into Prison a long time continues therein &c.

7. The Eastern Phylosophers tells us the Moon being in this Mansion, its not good to sow any seed, neither to travel, nor to lend any thing to another, neither to attempt any thing against an other person of prejudice; other Authors tells us its good for him that sets saile at this time for he shall quickly go to his own liking, and speedily returne; Parties that joyn society at this time shall be deceptious and false the one to the other; the Party imprisoned stays long by it, not good to cut haire, or to make or put on New cloaths, because he is in danger to be drowned or to dye with them, good for all things of strength and fortification

cation, good to change seed, Wheat and the like, good to furnish a house with Bedding and the like, that one may peaceably injoy and quietly sleep in the same.

8. The Antients say its good herein to contract Matrimony, & any part or League of friendship because the parties shall be helpful to each other, not good for travel nor for new Cloaths, nor bravery, good to lay the foundation of a Building, because of durabillity, and continuance, not good to trust or lend any thing, any person imprisoned by the command of his superiours, will suffer long durance, and his release very difficult.

9. Not good for releasing a Prisoner, or dismissing Captives, good for sowing and Planting, good to besiege any place, Town, or Castle, indifferent for Journey and travel, as also for Merchandizing, for buying, and selling those Buildings whose foundations are then laid shall long endure, those Parties that then contract society and friendship shall be profitable and helpful each to other

other, Partners will much advance each others gain, good to cut haire or wooll, not good for new Cloaths nor for Imprisonment.

10. The Moon passing this Mansion its good to begin any Building, to let out Land, and Gardens, for sowing and Planting, for Marriage, for putting on new Cloaths, for Ornaments of Women, and for Travel, but not good to lend, for *Dorothius* saith, he which lends at this time shall either never receive his Mony again, or else with great loss, and tedious vexation; and he which enters a Ship in this time shall have a Laborius, dangerous, and troublesome Voyage, and be long before he obtains his Port, Its good for buying or hiring of Servants, and Beasts they will be strong and of good Stomacks; But the moon passing the latter part of this *Mansion*, which is the beginning of *Virgo*, although they will eat much, yet will be subject to some impediment in the stomack, will be stubborn and disobedient.

11. The moon in this Mansion its,

its good to Plough to sow, to Travel, to marry both Widdows and Virgins, to dismiss Captives and to set Servants free, and to hire or buy Servants for they will be honest and just; he which enters his Ship to begin his Voyage shall experience a slow voyage; he will suffer much dammage which shall then be cast into Prison, yet at last shall obtain a good end, good to take Physick, to put on new Apparrel, to lay foundations for Building, to Solicite, and Petition the Prince, *Ma*gistrate or Noble person, good for mirth and Recreations, and to cut haire, and deck the head and body.

12. The moon passing this Mansion, its good to marry Widdows or the like, but not good in the Marriage of Vi gins, by reason Discontents will arise which may cause seperation, they will not long abide together. Good for Physick, to Plant and sow, but not to travel, neither depose any goods or money in the trust of any one; the Servant that you take will be trusty and faithful, and love well his Master; Fortunate

to

to him which then enters his *Ship*, and to them that contract association and Partnership, for they shall much benefit each other, he which shall be taken as Prisoner, shall quickly escape and be delivered.

13. In this Mansion its good to dig Wells, Pits and Quaries, bad for Travel, good to cure Infirmities of body proceeding from Ventosity and Windy causes, and not otherwise; *Dorothius* is of opinion that those who then marry shall not long continue in unity and concord but disagree, he which lends money at this time shall be in danger of losing it; unfortunate to all that begin Travel by Land or Sea, if any enter into society of friendship or Partnership, they will defraud each other and disagree, good to remove from House to House to neer habitations, if you aptate the second House his Lord, and the Planet signifying the Place to which you remove, good to buy and sell all but beasts, & to make requests of good turns to any one, as also to hire *Servants*, but not good to cut haire or any thing you

would

would have grow again.

14. Its not good for travel, nor Phyick the moon passing this Mansion, nor for any mercenary business, neither for sowing, nor for new Cloaths, nor the Ornaments of Women, its unhappy for Marriage because discord will quickly grow, Its a good time to buy or hire Servants, because then they will be faithful, diligent and just, but they which contract partnership shall discord between themselves, and have a suspicious jealousy each of other, he which is cast into Prison, there is hope of a speedy deliverance.

15. The moon residing in this mansion, its very good to buy beasts, and such Cattle as are kept in Flocks, and to put them to pasture, good to be cloathed with new apparel, and to lay siedge to any strong place, he which supposeth he marrieth a Virgin, is apt to be deceived and mistaken, a building begun shall be firm and durable, he which enters his Ship shall experience much anxitey and sorrow before he come out, bad to contract general friendship,

for

for they ſhall have continual diſcord, good to compoſe differences, and Law controverſies between parties, and to concilliate love, in a ſpecial manner which ſhall alwaies remaine firme and durable, good for all manner of Phyſick, not to cut hair nor to hire Servants.

16. The Moon in this manſion is fortunate, to all manner of building, for Letting, Setting, buying and hiring of Lands, for receiving dignity, place, and honour, if it begin to rain, uſually it is much or continues long, either *Mars*, *Venus*, the Moon, or Sun paſſing this Manſion towards the latter end, commonly produce much rain, good and profitable for travel, and moſt ſucceſful to him that travels towards the Eaſt, he that marries a Wife, the moon in this manſion with *Mars*, its almoſt as rare as a black Swan if he find her a maid: Its bad to buy and hire ſervants, thoſe buildings raiſed at this time, ſhall be durable, he which enters his Ship, ſhall ſafely come forth, like *Noah* out of the Arck, friendſhip herein contracted will not hold,

its good to Plant, and bad to cut hair and for new cloaths, good to take Physick, and to compose Medicines.

17. Its good and fortunate to besiege Castles and strong holds, and to Skirmish, and Pikeer with the Enemy, and to march, and journey; not good to truit, but good to sowe and Plant Trees: its hard to marry a Virgin at this time, its ill for hiring of servants, and to enter a Ship, because the ship will hardly scape foundering and dashing in pieces; friendship contracted, converts into enmity and very ill, for a Captive and Prisoner.

18. Its good to buy Cattel great and small, and for travel indifferent, if it rain it is good, and not ill, but very bad for society and captives.

19. The Moon in this Mansion, its good to begin any building, to buy seed, to buy beasts great and small, to buy or hire Lands, to buy and make all manner of vestments for women and Ornaments, its but indifferent good for travel, *Dorotheus* an antient Author, concludes, that a wo-

woman parted from her husband, or becoming a widdow, the Moon in this Mansion, she shall never be married again, but remain single to her dying day, for buying or hiring servants, this time is but indifferent, for the servant will be prodigal, self-conceited, stubborn, self-wild, and of a refractory condition, and will not humble himself to his betters.

20. This time is good for Physick, and travel, (to begin either) unless in the latter part of the day, towards night, which is not good; good to put on new garments, for the party will enjoy health in the wearing of them, and the forementioned Author saith, that he which marries a wife in this time, shall quickly be parted or else he dies within six months, or else such discord will arise, and she will be so petulant, that it were better be dead; bad to take servants, for they will be false, lazy and idle, and run away; good to enter a ship, but that perturbations of mind will possess him about returning back, good to con-

tract society and Partnership, for thereby shall much gain and profit arise, he which is imprisoned shall quickly escape, or bee delivered.

21. The Moon in this Mansion its good to administer Physick, to deck and beautify the body with new Cloaths, not good to depose money or any thing in trust with another, good for a long journey, not good for Marriage, for the woman will abuse her Husband, and they will not long abide together, bad to hire Servants, to enter a Ship, or begin a short Journey, but good for friendship, and the party imprisoned, shall quickly be delivered.

22. This time is not good, for Merchandizing and bargains, nor for Ornaments, nor New Apparel, neither good for Marriage, but good for Physick, and for all things belonging to Souldiers Affaires, and Martiall imployment, good to hire Servants for they will prove healthful, willing and honest, not good to enter a Ship, and very bad for freindship and Partnership, because it signifies

signifies great prejudice, loss, dammage and discord in the end, he which is imprisoned shall quickly be delivered.

23. The moon in this mansion its held good to lay siedge to any City, Town or Castle, to manage Engines, and to devise and use Stratagems against the Adversary, oppose and pursue them, and to put any thing in execution that may tend to their prejudice, its not good for marriage for they will not live long together, for sowing seeds, nor for Merchandizing, nether for buying Beasts great nor small, its good for to receive Embassies, good to entertaine Servants, for they will be able, and willing to go through with their work, that Building which is then begun shall be firme and durable, good to go on Shipboard, it is not good for friendship or Partnership, because an evil end is signified, with loss, &c.

24. The moon passing this mansion, its good to set out on Travel in the morning till ten a clock, and not after, to begin any new business

is not good, not good to Marry unless you would quickly be rid each of other, good to hire and entertain Servants, to lay new Foundation,s to enter on Shipboard, only to him which then imbraques himself it signifies delay, bad to enter Partnership, and he which is imprisoned shall long induce hardship.

25. The Moon in this Mansion it is good to sow, and profitable to deale in Merchandize, but not good to trust or lend, good for Marriage, indifferent for Travel, not good to begin a Sea-voyage, for loss labour, danger and trouble attends him, he which contracts friendship, or Partnership shall have in the beginning good, but in the end dammage and discord, he which is made Prisoner hardly ever escapes, not good to Hire a Servant, for fear of evil qualities.

26. The Moon in this Mansion, its good for Merchandizing, Seminating, and medicating, but neither good to trust nor lend, good for Marriage, and indifferent for Travel, but that Servant, you buy, take, or hire

at

at this time, will be evil disposed, dogged, surly, and insufferable proud, partnership in the beginning will be good, but the end evil; A Prisoner now committed, scarce ever departs Prison.

27. The Moon in this Mansion it is good to take Physick, to put beast to Pasture, to travail, but not good to marry, or contract Matrimony, not only whiles the Moon is in this Mansion, but whiles she passeth thorough the whole signe of *Aries*, not good to hire Servants the Moon in this *Mansion*, for they will be of evil Condition, Disobedient, and will run away: Good to buy domistick Beasts, and to set sail, because the signification argues a good voyage, and good successe, not good to enter partnership, because they will fall out, wrangle, and part in passion, he which is imprisoned at this time shall have strong, long, and hard Imprisonment, good to make and prepare Arms, to plant trees, to cut hair, and wooll, to cut nails, or hoofs of cattel, to put on new cloaths, and any thing that tends to ornament,

the Moon passing thorough the whole signe of *Aries* not afflicted by any Malignant position.

28. The Moon in this last Mansion, it is good to sow, to travel, but not good for Marriage, and for Servants, and Captives, the same as in the former, very bad.

ERRATA.

PAge 1. l. 17. dele a. p. 9. l. 16. r. from. p. 42. l. 2. r. 5th. p. 43. l. 4. r impertinent *vide* p. 71. l. *ult.* r. thing.

An

An Alphabetical *Table* of the *Principal* Matters Contained in this second part being the Doctrine of *Elections*.

Fol.

ACquaintance vid. *friendship*: *Amity*. 180.
Aphorismes from 42. *to* 60.
Apparrel, vide *Garments*.
Art or Mystery. 164.
Armes. 167.
Artists in general. 169.
Arguments against Elections answered. 30.
Assendents the best. 63.
Astrology useful, &c. 13.

B.

Bathing. 116. 212. 214.
Battle, vide. *fighting*.
Bargaines. 116.
Benefit desired. 181.
Beseigeing. 141. 212, 216. 222. 225.

Fol.
Beginning any work. 62. 71.
Bleeding. 118.
Borrowing goods, 203. 205.
Bonds not to be entred into. 210.
Building. 71. 90. 92. 94. 204. 211, 212, 216. 221. 225.
Buying cattel or other comodities. 75. 220, 221.
Buying and selling, 76. *good for buyer,* 77. *good for seller,* ibid.
Buying in a mnrket. 78.
Buying hidden comodities. 79.
Buying a good horse. 190, 191, 192.
Buisiness done by a mans self, or to which help of others is required. 47.
Business suddain and requiring speed. 56. 64.

C.

Children to Nurse. 68.
Children weaned. 68.
Children to learn arts. 100. 154. 200.

Fol.
Children to School. 200. 201. 212.
Church-wardens, &c. 69.
Chymistry. 82.
Cloaths, vide, *garments.*
Complexions predominant. 111.
Commands from Cities. 141.
Conception. 99, 100.
Conquest with Honour. 141.
Controversy. 53. 221.
Covenants. 172.
Country to leave. 201.
Credit, vide, *fame.*
Crisis. 118.
Crops of corn sold on ground. 79.
Cupping glasses. 113.

D.

Dead child in the womb. 108.
Decoys of doves and ducks. 109.
Desires accomplished. 67. 173.
Dice. 145. 187.
Diet in feasts. 106.
Dignities. 163.
Disease. 199. 203. 205.

Dispatch

Fol.

Dispatch desired. 49.
Disquietness to prevent. 197.
Distemper general of the body. 113.
Diurnal election. 49. 54.
Dowry. 150.
Dwelling. 134.
Durable. 49. 72.

E.

Elections about what conversant. 1.
Elections to what house of the figure belonging. 44.
Embassies. 154.
End of a thing. 149.
Enemies to debillitate. 193.
Enmity to compound. 214.
Events false. 71.
Eyes to cure. 116. 130.

F.

Fame. 174.
Feasting. 106.
Fighting. 135. 136, 137. 212.
Fishing. 187.

Fixed

Fol.

Fixed starrs. 59. 67.
Fortification. 216.
Friend-ship desired. 176, 177, 178. 213. 215, 216. 220.
Fugitive to pursue. 113. 149. 202.
Furnishing a house 215.

G.

Garments new when to put on. 70. 102. 202. 204. 213. 215. 217, 218. 222. 224. 227.
Gain desired. 75.
Generation. 98.
General of Armies. 8.
General Observations. 4.
Gifts, Presents, or rewards. 103.

H.

Hair when to cut. 72. 202. 214, 215. 217, 218, 219. 227.
Honour. 75.
Horroscope. 45.
Horses to break. 199. 201.
Houses taking and letting. 80. 210.

Fol.

Houses first entred into. 90.
House signifying the thing for which the election is made. 44. 46.
Hour of ♂ to be avoided. 205.
Hours of the Planets. 195.
Hunting. 134. 188. 213.
Husbandry. 75. 213. 217. 220.

I.

Inception. 62. 71.
Intention of the querent to be free. 63.
Invasion of enemies. 134.
Impossibillities not to be attempted. 61.
Imprisonment 200. 210, 211. 212, 213, 214, 215, 216, 224. 226, 227.
Iournies. 75. 86. 152. 154. 155, 156. 198, 199. 201. 204.
Iron instruments. 113, 114.

K.

King of China *his practice.* 13.

Fol.

King of Sweden slain. 19.

L.

Lands to purchase. 214.
Latitude of the place, &c. 63.
Law-suits. 53. 221.
Leases to buy. 203.
Love Affairs. 134

M.

Malevolents to be heeded, 58. 62.
Merchants. 159, 200. 210. 226
Marriage. 8. 132. 198. 211, 212. 214. 217, 218. 220, 221.
Marriage dangerous. 223, 224. 226, 227.
Mathematicks. 153.
Medecines. 115. 198. 222. 211. 214. 218, 219. 222.
Messengers. 100. 105. 199.
Mills building. 94.
Mirth. 198.
Money lent and borrowed. 74. 200, 201. 219.

Fol.

Money matters. 75. 213.
Money to keep from dammage. 76.
Money to be obtained formerly lent. 84.
Moones *signification.* 51.
Morinus opinion. 14.
Mu*sick.* 157.
Mu*rderer to purſue.* 203.
Mi*nes to dig.* 200.

N.

Nails cutting. 69. 227.
Nativity to be inſpected. 43.
Natural Elections. 49. 54.

O.

Officers. 65.
Opparation by fire. 211.

P.

Partner-ſhip. 197. 215. 217. 219, 220. 224. 227.
Petitions. 50. 64. 183, 197. 200. 204.
Philoſophy. 167.
Phi*ſicians.* 117.
Phyſick, vide *medicine.*

Purge

Purges vide *Medicines.* Fol.
Phlebotomy. 113. to 118.
Planting trees. 93. 200. 204. 211.
Play vide *Dice.*
Popular Affairs. 75.
Preferment, ibid.
Presents, vide *gifts.*
Purchasing Inheritance, goodness of the wood and crop. 90,91.

R.

Races. 188.
Raine. 214. 221.
Reconcilliation of enemies. 186. *of Kindred* 88. *of Father and Son.* 91. *to Superiours.* 164.
Removing from one house to another. 80. 219.
Removing one out of his place. 165.
Rewards, vide *gifts.*
Riches. 74.
Rivers conveying. 92.
Rules necessary relating to Elections. 42.

S.

S.

Seasons considered. 72.
Secrecy in councel. 69.
Seed sowing. 93. 144. 204. 211, 228.
Servants hyring. 116. 202. 211, 212. 214. 217, 218. 220. 224. 225.
Ships building. 93.
Significations congruent. 66.
Society. 211. 215, 216, 219.
Spirits evil to eject. 143. 186.
Speed required. 56, 57.
Standard of Kings. 144.
Study of Arts. 167.
Substance of enemies. 150.
Sweating. 129.
Swimming. 168.

T.

Testament. 151.
Thief. 149.
Tillage. 89.
Timber to fell. 201.
Time of Accidents. 70.

V.

Fol.

Virgins, vide *Marriage*.
Vomits, 115.
Voyage at Sea. 156. 160. 202. 203. 212. 215. 217, 218, 219, 220.
Utillity of Election. 10. 12.

W.

War-like affairs. 75.
Weighty affairs. 64.
Whispering of any party. 146.
Wives portion. 150.
Will, vide *Testament*.
Women love to seek. 185 198, 199. 201.
Women not to be medled with. 197. 199. 221, 222.
Writing. 75. 105. 199.

FINIS.

7. The *Chin* very long.

8. The upper *Lip* hanging over the lower.

9. The *tongue* nimble, and voluble.

10. The *throat* sharp, and rough.

11. The *Ribs* bunching out before.

12. The *Fingers* long and slender.

Rule. 41.

Discovers the Signes, of a Bounteous & merciful person.

1. The *Face* fair, inclining to a whitish *Feature.*

2. The *Forehead* long, looking somewhat downwards, mournful and somewhat sharp.

3. The *Eyes* fair, and smiling, but frequently subject to tears.

Rule 42.

On the Contrary, the Signes of a Malevolent person are,

1. The *temples* concave and hollow.

2. *Beetle* brows, or the temples contorted and hairy.

3. The *Eyes* little and pale.

4. The Dissection, and deformity of the mouth.

5. The *teeth*, tuskish-like, long.

6. The

6. The *Arms* Short.

Rule 43.

To shew they may fitly be al-
lotted, Envy, *the Characters of*
which are,

1. THe Body Meager, and lean.

2. The *face* plain, and in
spots, black and blew.

3. The *Eyelids*, and narrow.

4. The *Eyes* little and pale.

5. The *Voice* sweet, and pleasing.

6. The *Speech* and discourse, sharp
and sure.

7. Sparing in laughter, yet some-
times seemingly merry.

Rule 44.

The Nature of a hasty person.

1. THe *Voice* low, and grave in
the beginning of his dis-
course but in the end *Elevated*, *A-*
ve and *Sharp*.

2. The *teeth* mixed, viz. some
wide and close united, some small,
and standing at a distance.

Rule 45.

The Characters of a Gentile, Hero-
ic, Noble Nature.

1. THe *stature* straight, cleft,
and well proportioned.

2. The *Complexion* of the body *White*, with a *Bluſh* of *redneſs* throughout defuſed.

3. The *Head* of a moderate magnitude and roundneſs, both ways ſwelling forth.

4. The *Hair* fair, inclining to yellow.

5. The *face fair*, and *comly*.

6. The *forehead* ſquare, and of a mean magnitude and mean, betwixt calm and cloudy.

7. The *Eyes* big and ſublime.

8. A *Splendour* of Admirable Dignity in the forehead.

9. The *Eares* neatly inſculpted of mean bigneſs, ſomewhat ſquare and quick of hearing.

10. The *Mouth* large, and lovely.

11. The *Speech* ſober and grave.

12. The *Mirth* moderate.

13. The *Breſt* and ſhoulders large.

14. The *Hands* ample and open.

15. The *fingers* indifferent long, ſmall, comly, and retorting backwards from the firſt joynt.

16. A *ſlow* pace, grave and Magnificent.

Rule 46.

On the Contrary, Signes of a Sal-vage, Ignoble Nature, Are,

1. THe *figure* of the head, incurvated.

2. The *Head* hard, edged or pointed.

3. The *Hair* thick, hard and rugged.

4. The *face wan*, undeformed.

5. The *forehead* hard, and rough.

6. The *Eares* over big, flagging, as much as to say, *Bang ear'd.*

7. The *Eyes* little, dry, hollow, obscure, of gray, and saffron colour.

8. The *Eye brows* joyned together with hair.

9. The *sight* sharp and peircing.

10. The *Countenance* dreadful and threatning.

11. The *Cheeks* long and hairy.

12. The *Mouth* long, wide, affecting babling.

13. The *Voice* and speech fierce.

14. The *Back* parts of the body hairy.

15. The *shoulders* grosse, and rising.

16. The *Belly* big.

17. The

17. The *feet* short, and fleshly.

18. The *Nails* crooked, narrow and long.

19. The *fingers* short and thick.

Rule 47.

The Characters of a compleat Artist are comprehended under these Heads.

1. THe *stature* of the body Moderate in *proportion*.

2. The *eyes* clear and bright.

3. The *Complexion* of the body verging to sanguine.

4. The *Habit* of the body in a mean between *fat and lean*.

5. The *skin* and the *flesh* subtil.

6. The *face* mean, between fleshy and lean.

7. The *Aspect* of the countenance mild and humane.

8. The *tongue* subtil.

9. The *joynts* well compacted.

10. And the *Hands* neatly proportionated.

Rule 48.

The Phisognomical Signes of an ingenious Mechanick, Are,

1. THe *Statnre* of the body well commensurated,

2. The

2. The *hands* slender, and long.
3. The *Nails* white and shining.
4. The *Complexion* of the body white, inclining somewhat to redness.
5. The *Head* of mean magnitude.
6. A *Spruce* and upright carriage of the body in *walking*.

THus *Courteous Reader*, (my limits Commanding *brevity*) I shall here put an end to this Discourse, which how usefull, the *Knowledge*, of these *Praceding Particulars* are, and how *beneficial*, I leave to all *Ingenious Souls* to judge, besides they want not their *pleasure* and *delight* likewise, as will easily be found in their Observation; But who well receive fuller *pleasure* and *profit*, let him *Consult*, my larger *Treatise* of *Phisiognomy*, Printed for *Nathaniel Brooks*, to which if he apply a Sympathetical genius, he may both be delighted, and satisfied, to which I refer him.

VALE.

A Brief Table OF THE Principal Matters Contained in this First Book.

Fol.

A.

ACtions *of men various, why?* p. 13.
Answers *to Nice Questions.* .p 8, 9.
Audaciousness *the Signes.* p. 136.
Authors *Eminent in Palmistry.* p. 5.
Artist *good, the Signes.* p. 156.

B.

Bashfulness *the Signes.* p. 140.
Blood-shedding. p. 76.
Brain, *the Signes.* p. 119.
Brain *cold and dry.* p. ibid.
Brain *Moist the Signes.* p. 120.
Benevolent *Person the Signes.* p. 146.

Babler

Fol.

Babler *the Signes.* p. 151.

C.

Carelesness *the Signes.* p. 140.
Chastity *the Signes.* p. 89.
Childbed *danger the Signes.* p. 102.
Chyromancy *and* Astrology *the same in Effect.* p. 15.
Chirolcopia, *what?* p. 1, 2.
Conciliator *when flourished.* p. 9.
Chollerick *temperament the signes.* p. 81. 91.
Complexion *good.* p. 115.
Considerations *of much weight before judgement, from* p. 18. to 24.
Covetousnesse *the signes.* p. 147.
Courteous *and Civil person the signes* p. 147.
Churlish *Conditions, the signes.* p. 12. 148.

D.

Death *by violence the signes.* p. 39, 40.
Death *By poyson the signes.* p. 96.
Death, *the signes thereof from page* 109. 114.
Deliverance *in Child-bed good.* p. 90.
Debt *signes of one suffering thereby.* p. 65.

Difference

Fol.

Difference *of lines, whence?* p. 14, 15.
Dissembler *the signes.* p. 145.
Dull *disposition.* p. 149.

E.

Ecclesiastical *preferments the signes.* p. 86.
Effeminate, *when?* p. 19.
Envy *the signes.* p. 153.

F.

Fearfulness *the signes.* p. 134.
Fidelity *the signes.* p. 90, 91. 139.
Fingers *measured.* p. 28.
Fegmatick *Constitution.* p. 116.
Folly *the signes.* p. 129.
Fortitude. p. 133.
Flatterer *the signes.* p. 146.

G.

Genius *good the signes.* p. 124.
Genius *Dull.* p. 126.
Generation, *and corruption the causes.* p. 6.

H.

Hands *measured by compasse.* p. 30.
Hand, *which to be judged* p. 16.
Hands *due praportion.* p. 20. 26. 10 : 0.
Heavens *motion what.* p. 6.
Hearts *temperament, hot* p. 120. *cold.* ibid, *dry*, ibid.

Hurts

Fol.

Harts *in secret parts.* p. 74.
Husbands *how many.* p. 88, 89.
Humility *the signes.* p. 150.
Hasty *person.* p. 153.

I.

Impostures *censured.* p. 10, 11, 12.
Inheritance. p. 88.
Ingenuity *good the signes.* p. 123.
Immodesty *signes.* p. 140.
Judgement *sound, signes thereof.* p. 128.
Justice, *signes thereof.* p. 132.
Ignoble *natures the signes.* p. 155.

K.

Kings *Honoured by Astrology.* p. 6.
Sr. *Kenelmme Digby, on causes.* p. 7.

L.

A Line *what.* p. 3.
Lines *of the hand their different names and quallifications.* p. 3. 22. 23.
Laborious *person the signes.* p. 148.
Lazy *person the signes.* p. 149.
Nature *of the Lines.* p. 4.
Lines *in the hand caused by the planets.* p. 10.
Lines *in the hand, whence?* p. 13, 14.
Liver-*line measured.* p. 28, 29 30.
Line *of life measured from* p. 31 to 35.

Life

Fol

Life *long, from* p. 70. to 91
Life *short from* p. 93. to 97
Life *troublesom.* p. 78
Life *may be several wayes abridged*
p. 89
Law *Preferments.* p. 86
Lust *vide* Whoredom.
Luxury *signes thereof.* p. 83
Lyer *the signes thereof.* p. 145

M.

Meekness *the signes.* p. 141
Melancholy *Constitution.* p. 118
Memory *good.* p. 127
Memory *bad the signes.* p. 128
Murther *the signes.* p. 67
Merciful *person the signes.* p. 152
Mechanick *ingenious the signes* p. 156

N.

Names *of all the lines.* p. 22, 23
Natural *line measured from* p. 35. to 38.
Noble *Nature the signes.* p. 153.

O.

Observations *to be noted before judgment from* p. 17. to p. 21.

P.

Palmistry *its Antiquity.* p. 9. 11.
Palmistry *more certain then other Arts.*

Fol.

Arts. p. 10.
Palmistry *owned by all the Learned and Highly Honoured.* p. 13.
Palmistry *what it is?* p. 17.
Palsie *the signes.* p. 68.
Plain *honesty the signes.* p. 131.
Play, *fortune thereby, signes thereof.* p. 68.
Perfideousness *signes thereof.* p. 103, 104. 139.
Poverty *in all its kinds and causes, signes thereof from* p. 57. to 71.
Practical *part of Chiromancy.* p. 17.
Imprisonment, *signes thereof.* p. 101.
Pride *the signes.* p. 150.

Q.

Quietness *of life, the signes.* p. 187.

R.

Riches, *signes thereof.* p. 41, 42, 43, to 57. *caution therein.* 41. *how many wayes obtained,* ibid.
Riches *by women.* p. 56.
Riches *by Cattel.* p. 57.
Riches *by Musick.* p. 57.
And many other wayes, ibid.
Robberies *prejudice thereby: signes.* p. 67.

S.

Sanguine

Fol.

Sanguine *Constitution signes thereof.* p. 117.
Sickness, *how to know beforehand.* p. from 105. to 108.
Sincerity *the signes.* p. 144.
Stupidity *the signes.* p. 139.
Suits *and Controversies by* Law. p. 87.
Secresie, *the Symptomes.* p. 151.

T.

Table-line *measured from* p. 36. to 39.
Temperance, *signes thereof.* p. 136.
Theory *of* Palmistry *from* p. 1. to 23.
Intemperance, *signes thereof.* p. 137.
Teeth *big, what?* p. 84.
Thief, *who?* p. 67.

V.

Vagabond, *signes thereof.* p. 67.
Venerious *the signes.* p. 138.
Violent *Death,* signes thereof. p. 39. 40.
Vital: *strong, signes thereof.* p. 80.
Virginity *and Chastity signes.* p. 84.
Union *between Astronomy and Palmistry.* p. 10.
Unstable *in Conditions signes thereof.* p. 77.
Ungrateful, *signes thereof.* p. 57. 103.

Unjust

Fol.

Injuſt *ſigne thereof.* p. 323.

W.

Wives *how many and what.* p. 88, 89.
Wiſdom *and Prudence the ſignes* p. 128.
Woman *a Virago.* p. 19.
Riches *by* Women.
Whoredom. p. 98, 99.
Wounds *on the head.* p. 68.
Wounds *on the body.* p. 73, 74.
Wounds *in the ſecret parts.* p. 74.
Wrathfulneſſe *ſignes thereof.* p. 142.

Y.

Youth, *dye in youth.* p. 93.

Errata

ERRATA

SIC CORRIGE.

PAge 7. line 27. read respect. p. 8. l. 26. r. turpiter. p. 13. l. 2. r. credacum p. 14. l. 10. r. falsity. p. 21. l. 5. r. affected p. 104. l. last r. premise. p. 108. l. 10. observe the Comma between the words, *touching*, and *pain*. p. 120. l. 19. r. heart. p. 125. l. 9. r. *the Chann. l.*

THE SECOND PART OF THIS TREATISE,

Treating of that most Usefull, and Profitable Subject, *viz.*

THE *DOCTRINE OF ELECTIONS*,

OR

The Right way to prevent the evil Consequence of after Wit, or Had-I-Wist.

Vis sapientem ipsum ut cui sunt oculi in capite Eccle. 2. 14.

כָּל־עָרוּם יַעֲשֶׂה בְּדָעַת Pro. 13 c. 16.

English, Every Prudent Man dealeth with knowledge.

Nam cuique voluntati est tempus et ratio: tempus enim ac rationem novit animus sapientis, Prov. 8. 5, 6.

Astutus prævidens malum, abscondit se, fatui autem transeuntes, mulctantur, Pro. 22. 3. v. & 27. c. 12. v.

Fatuus credit omnibus rebus, prudens autem adverte ad gressum suum, Prov. 14, 15.

Qui vero Auscultat mihi, habitabit secure, ut tranquillus a pavore mali, Prov. 1. ult.

By RICHARD SAUNDERS

Author of Chiromancy and Phisiognomy.

LONDON,

Printed by *M. B.* for *G. Sawbridge*, at the Sign of the *Bible* upon *Lud-Gate Hill*. 1663.

Of A
discou
which
is c
w

"He
hff
d con
ge an
any
ured,
ainin
emise
he d
e Hun
ished
ction
s, whi
owle
ction
g enc
Eles

Of Astrological Elections.

Discovering those things about which the Doctrine of Elections is conversant, and within what limits the truth thereof is bounded.

THe Doctrine of Elections consists in the finding out fit, apt, and congruent times, for the shunning and avoyding of Evil signified to any Person in his Nativity, or Ward, and the accomplishment and obtaining of that Good, which is promised, or desired, as also for the right directing of all Actions (in the Humane life of Man) to a good wished and desired end,) therefore Elections differ from *Horary* questions, which rest and determine in the knowledge of the thing *Sought*, but Elections in reference to their disposing ends, referr unto future Actions. Elections in their constitution,

 offer

offers themselves to us under double consideration: The first has its ground from the Radical Nativity of the Person, for whom the Election is made, is grounded then upon and consimulates therewith and this is the most Legitimate and true ground, of forming Elections, as being certain and sure; from whence may be discerned the great Utility, the knowledge of a man's Nativity conduceth to him, in his disposal of Humane Actions.

The second ground is, the Nativity of the person being not known to form your Election on general grounds, or build them on a Horary question: This ground is much more weake, and invalid then the former, and admits of much uncertainty: the Learned much controvert this point, but the summe is that in a figure of Election of time though it be in signification apparently most happy, yet notwithstanding, if it be contrary to the Radical figure of the Nativity, not known, it will produce little or nothing of Good, but rather the Election

ction will prove unfortunate; for
erhaps the Horoscope of the time
lected, may be the Signe of the
ight, or twelfth Houses in the Radi-
al Position of Heaven: I'ts possible
Man may Elect to himself, a most
ortunate and happy hour to begin a
ourney, or Voyage, in respect of
e present General state and Posi-
ion of the Heavens, yet may he
egin his Journey in a most unhap-
y time in reference to his Life,
oods and Estate; whilst another
aking choice apparently of an
nfortunate and unlucky time,
ay every way experience good
ortune and Felicity, the reason is
cause to many in their Nativitys
e Malevolent, and unfortunate
anets (as we call them) are signi-
cators of Life, Dignity, and Ri-
es, and well affected, &c. and
e Benevolent and fortunate Pla-
ts are Significators of Evils to
em and Evil affected, and so to o-
ers the contrary; therefore *Haly*
horts that no Election be made
r him, of whose Nativity thou
t Ignorant, unless (saith he) thou

 hast

hast a ground from the ascendant o
his question, *Haly* seems to per-
swade that the time of a Horary
question is Equivalent to the Nati-
vity; as to the Election of tim
for any Action, but by his leave w
hold not this so Legitimate a groun
for a good Election.

CHAP. II.

Of many things Generally to b Noted about Elections.

CONcerning the Elections o
times, generally these thing
offer themselves to our consider
tion.

First Elections of time profi
not only for the obtaining of goo
in our daily actions, and the usefu
profitable, and happy managemen
of good received and obtained, bu
also is profitable as to the shun
ning, and avoiding of any Eminer
Evils feared, for he that would con
cilliat

illiate to himself the favour of his Prince, contract a happy designed Marriage, or would build a House, Castle, or City, it Superlatively proteth him to make choise of such fit and congruent times, that are only proper to such particular affaires, in which the Cælestial Influences may favour, and fortunate him in those undertakings; for the Celestial Influences only affect the *person* by himself principally about those things which are said to be affected or moved by accident, for the fortune of Building a House, consistth not in the State and Position of Heaven considered in it self, as to the hour in which the House begins to be built (which should be affirmed, if the Cælestial Influence did principally, and by it self affect the subject, made and Operated) but considered in respect of the Architect and him that causeth that House to be built, for so it's possible the Position of Heaven to be Fortunate in the first sense, and Unfortunate in the second acceptation. From whence that House may be

red Unhappy to him that oweth or enjoys it, and the same Reason we may conceive in all other things.

In like manner he that would prevent an Eminent Disease presignified by the Stars to him, Having found the time thereof by Directions, and the Revolutions of Sun and Moon, may choose a fit time by this Art, before the Disease invade Nature in which he may let Blood if necessary, or safely Purge those Noxious Humors afflicting.

As also a King fearing War from another Prince, may hereby before the beginning of the War, take those grounds and resolutions, by consulting a fit and proper time of acting, and by consulting with, and acting by those men that are fortunately affected and disposed, consiliate a laudable Peace, or prosper in a fortunate & honourable War; the same reason is of any eminent controversie in which life or goods are concerned, and the event feared.

Secondly, any Man may as for himself, so for any other Person Elect

con-

Congruent and fit time as well to Good, as to an *Evil* end, *to Good*; as if one would procure Dignity for his Son, or the like. *To Evil*, as if one should study & design the Ruine of another, in Life or in Goods (as often times it comes to pass by evil men, over much abusing their Authority to the prejudice of others,) as he that contrives Evil, will Sagaciously consult the Nativity of his Adversary, and the time when Evil Directions, Revolutions, or Transits, accomplish their effects, then will he take his time to Ruine him by Play, Quarels, Contentions, Law-suits, Wars, or by Implicating him in Dangerous, and pernicious Designs; and will Oppose & Encounter him in Combat, War, or the like, at such a time when himself is Fortunated by the Stars; and the other Unfortunate: The same Reason is there of one King undertaking, or waging War against another King, the Event Depends not upon the justness of the Cause, so much as the time undertaking the same; neither doth he wisely undertake a

War, that doth it upon the Ground of some slight Directions Signifying Good, when as the Revolutions are strongly unfortunate, and as he fortifies himself, so he must deal in the contrary with his Enemy, he must Elect a time, when the Position of the Heavens do Infortunate the Enemy and Fortunate himself; therefore it comes to pass that it is of great concernment, to know the genitures of the Generals, and chief Officers that lead an Army, and Command in chief; by the knowledge of which, through a good Election of time, a desired end may be obtained, and these things not heeded, and understood, are oftentimes the causes of most Unfortunate Accidents, and the ruine of Good undertakings.

Thirdly for the making an apt and fit Election of time for the more happy Contracting of Matrimony. These two things are required. First, that the Nativity have good Signification of Marriage. Secondly, That the time of the Contract, or Marriage be back-

with

with congruent Directions, Revolutions, and Transits of the Radical Significators: either of these failing, Election profiteth not much, although it seemingly promise never so much good Fortune; for Elections are not able to *avert*, the Radical Significations, nor truely the Radical Directions, and Revolutions.

The Radical Significations may be considered in a *Supreame*, an *Infime*, and a *Mediate* Degree, as also the Significations of Elections *ad agendum*, respecting Action; as if those grounds taken form the Nativity agree with the Rules of Election; in the supream & highest degree, great, and quick shall the effects following be, conformable to either signification; if in the *I*nfime and lowest degree, it shall be the meaner, or as it were Fortunate in appearance only: if in the Mediate degree the effects shall be answerable proportionably; the Superlative degree of the one, with the inferior degree of the other, shall produce something more then the capacity of the Lowest degree wil admit, and with the

mediate degree above the *Medium*, cheifly if the Supream degree be taken from the Natal Signification.

The fourth principal of this Doctrine referring to Practice; consists in this: that those things which we intend to do, and act in, are to be begun in that moment of time, signified by the Cælestial, Elective constitution of the Heavens; for the whole vertue of an Election, consists in that very proper Position of the Heavens, which is made choice of, conformable and congruent to the end of the thing intended; otherwise the virtue is dissolved, by a continued motion of the Heavens, and your desired, and wished success is lost and perished. As for Example, to Elect a time to make a Fortunate Journey or Voyage, The ninth house is to be Fortified, by the Position of fortunate Planets therein, which by a little delay of time & the *swift* motion of the Heavens; all those Significators are devolved into the Eight House, where Death and Danger of life is

pos-

pretended: and in like manner those fortunate Positions of the Planets, which are Located in the first House for the health & *Sanity* of body and mind, are quickly by the swift foot of time revolved into the Twelfth House, which hath the signification of Mischiefs & Diseases; & therefore seeing the whole consists in that nicety of proper time Elected, all things relating to the business in hand, ought to be made ready, and prepared that nothing be to be done; but to observe the exact Moment of time, which is not to be taken by common vulgar Clocks and Dials, which ofttimes vary half an hour or more from the true time; but by the Sun or Stars, or some exact Clock or Watch rectified thereby: so having all things prepared ready to that Moment intended, rightly shall he be called *Master* of *Time*, which knows how thus to use it to his own liking and benefit: Thus is the use of a Figure of Election, which is a particular Figure.

CHAP.

CHAP. III.

Of the great Profit and Utility of the Doctrine of Elections

THe Doctrine of Elections is of so great Utility, if rightly apprehended, that the practick good and benifit of all Astrology, is found comprehended therein; for to no other end is the Science of the Stars given to Men, by the most Great and wise God, then this, that the *Evil* impending Men, signified in their Nativityes, they might foresee and shun, and the *Good* the Heaven promise, they might readily with deligence imbrace. Thus men have within there own capacitys, a Natural rule and direction, for all their Human undertakings, adoring the dispensation of Divine Providence by the Stars, in all Sublunaries, and admiring the power of free will above the influence of the Stars

Thus certainly so large as is the field of Human Actions, so capacious is the Utility and Profit of *Elections.*

Of what great worth and concernment is *Astrology*, and principally that part thereof, *viz.* The Doctrine of *Elections*, as to the undertaking and management of the greatest and weightiest affairs, may evidently be gathered from multitude of instances in all ages, and in particular, from the constant and sure practice of the most potent Prince, the King of *China*; the management of whose great and weighty affairs, are wholly performed by Himself, and a Privy Counsel consisting of twelve men, which are chosen out of the ablest and wisest in all His Kingdom; nothing but Wisdom gives them admittance to this so great a dignity, and not one of these is admitted, which is not a most excellent and singular *Astrologer*; for in reference to all humane affairs, he in his Council consults the *Stars*, as well of the thing to be done, of the per-